

The Missionary Intelligencer.

VOLUME XXVIII.

JULY, 1915.

NUMBER 7.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

Character of the Work.

J. W. McGarvey.

The work of the Foreign Christian Missionary Society has a worth beyond what any human being can now adequately estimate. It is planting churches of the primitive order here and there in heathen lands, as such churches were planted by the apostles and the early evangelists. And as the latter churches with few exceptions lived on and grew, until they finally attained such power as to control the religious sentiments of the ancient world, so the former will live and grow until the modern world will come under their spiritual dominion. But this modern world is so much greater than the so-called world of the ancients, both in its known territory and its actual population, that there is scarcely any comparison between them. It is an incomparably greater world also in its power to glorify God by exalting all the faculties of humanity; and from this point of view more than from any other will its subjugation to the reign of Christ rise in importance above the achievements of the ancient church. The men and women who are planting these feeble churches now are really laying the foundation of spiritual empires, in which their names will be loved and remembered as now we remember the names of those who first visited with the gospel the various provinces that have since grown into the Christian nations of the modern world. The man who to-day endeavors to take into his comprehension the greatness and glory awaiting our great Republic is bewildered by the prospect; how much more the man who attempts to comprehend the varied glories of that coming age when all the kingdoms of this world will be the kingdoms of our Lord and His Christ. With this as the outcome—an outcome that passes knowledge—what other men on earth have so much reason for courage amid their toil as those who are spending and being spent for Foreign Missions?

Financial Exhibit for First Eight Months, 1915.

	1914	1915	Gain
Contributions from Churches	2,782	2,659	*123
Contributions from Sunday-schools	249	290	41
Contributions from C. E. Societies	375	348	*27
Contributions from individuals	929	765	*164
Amounts	\$155,814 81	\$121,507 93	*\$34,306 88

Comparing the receipts from different sources shows the following:

	1914	1915	Gain
Churches	\$76,421 57	\$65,198 44	*\$11,223 13
Sunday-schools	3,822 68	4,060 56	237 88
Christian Endeavor Societies	3,540 20	2,764 45	*775 75
Individuals and Million Dollar Campaign Fund	35,834 93	23,805 49	*12,029 44
Miscellaneous	3,301 79	2,312 10	*989 69
Annuities	27,759 50	20,916 24	*6,843 26
Bequests	5,134 14	2,450 65	*2,683 49

*Loss.

Loss in Regular Receipts, \$24,780.13; loss in Annuities, \$6,843.26; loss in Bequests, \$2,683.49.

The above statement shows a steady and persistent decline in receipts at a most critical time. We had hoped that the loss might be checked and partly made up during May, but such was not the case. There has been a loss in almost every item. We look to Children's Day with earnest expectancy. This is a time when every supporter of the work should do everything possible to aid in bringing up the receipts.

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.

Seventeen hundred walled cities in China are now open to the gospel for the first time.

Gladstone maintained that the diffusion of the principles and practice of systematic beneficence will prove the moral specific of our age.

For many years Oberlin College has supported the New Oberlin in Shansi, China. A few weeks ago "Shansi Day" was kept, and in a few minutes \$3,000 were pledged.

Saint Augustine's motto was this: "A whole Christ for my salvation, a whole Bible for my staff, a whole church for my fellowship, and a whole world for my parish."

"*Missionary Mountain Peaks*," by Pres. Charles T. Paul, is a work of great merit. It could have been written only by a man of genius. No one can read it without profit.

An English epitaph reads as follows:

"As I was, so be ye;
As I am, ye shall be;
What I gave, that I have,
What I spent, that I had;
Thus I end all my cost—
What I left, that I lost."

A. Barnhart, of Dowagiac, Michigan, and Mrs. Matilda Dodd, of Jefferson, Iowa, have recently gone to their reward. They were both annuitants of the Foreign Society.

The property we spend upon ourselves perishes with the using. The property we spend upon Christ's cause becomes a part of the inheritance incorruptible and undefiled, and that fades not away.

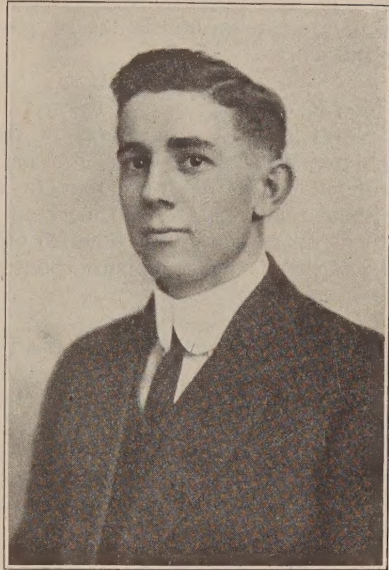
On the 15th of June, William Rupert Holder and Miss Myrtle Avery were married. They are planning to leave for the Congo early in August. The best wishes of a great host will accompany them.

W. H. Erskine, of Japan, writes: "We have just been greatly blessed with the visit of the Doan family. The work has been blessed, the church strengthened, the faith of the Christians has been deepened. A great deal of good can be done by men like Brother Doan."

There are three books that can be read with profit in the summer vacation; these are: "The Life of G. L. Wharton," "A West Pointer in the Land of the Mikado," and "The Cross in Japan." These books are as interesting as any novel, and immensely more profitable.

Dr. Ewing, of China, says: "In working for missions we should present it as the biggest thing going—the biggest business in the world to-day. Instead of begging people to help, we should say to them: 'If you don't hurry you won't get in. Better help now while there is time.'"

Our little mission press at Bolenge, Africa, has begun the issuing of a little monthly paper in the native tongue. The first paper of the kind in Central Africa. These people had first to be given a written language, as they had none when our missionaries went to the Congo. The paper is creating great interest among the Christians in the stations.



F. V. STIPP, OF CHAMPAIGN, ILLINOIS, Who goes to Laoag, Philippines. Mr. Stipp has just finished a year at the College of Missions. He is a graduate of the University of Illinois, and has spent two years in Bible work at Phillips University. He is much needed at Laoag, where he fills a vacancy. Boyle Heights Church, Los Angeles, California, supports him.

The Foreign Society has recently received an annuity gift from Kansas and one from Ohio. The friend in Kansas has given seven different times to the Society in this way, and the friend in Ohio, nine times. These people have a growing appreciation of the annuity plan of giving.

The MISSIONARY INTELLIGENCER is growing in popularity constantly. Mrs. Maude W. Madden writes: "The INTELLIGENCER is increasingly splendid. We are always so glad to get it." H. Morse, a veteran Californian, writes to the same effect. He reads it from cover to cover.

A man in Kentucky who was not a believer in Foreign Missions recently read an article by Dr. and Mrs. Lindsay, of Springfield, Illinois, on missions in China. The words of these people

who had seen instantly convinced him, and he brought an offering to his pastor for the work.

John R. Mott holds that the secret of successful missionary sermons is thorough preparation. Whenever a pastor devotes the same quality of thought and the same amount of time to work on his sermons on missions as he does to other subjects there is no complaint about the lack of interest.

The following annuitants of the Foreign Society recently passed away: Mrs. M. M. Tucker, of Shelbyville, Kentucky; Mrs. S. H. Baldwin, of Roswell, New Mexico, and Mrs. Sara Rist, of Denver, Colorado. Each of these women had given \$500 to the Society on the annuity plan.

The Sunday-school at Orangeburg, Kentucky, gave the Children's Day service just as it was written. It was splendidly prepared. The boys and girls entered into the spirit of the service, and it was one of real educational value. The offering was far in advance of any taken for several years.

The Mayo brothers, the world-renowned surgeons of Rochester, Minnesota, have given \$2,000,000 to found a medical department in the university of their State. These men, who are famous wherever modern surgery is known, have turned to the service of humanity the rich fruitage of a lifetime of toil.

In the United States there is one ordained Protestant minister to every 594 people; in Africa there is one to every 82,152; in Korea, one to 123,711; in Japan, one to every 172,538 people; in India, one to every 321,448 people; in China, one to every 476,462 people. There are 1,537 large cities in China still unoccupied by missionaries.

Mrs. Lillian C. Orme, of Indiana, writes as follows: "Our hogs have paid the Living-link pledge, and those hogs have certainly grown fine. I guess it must be because we gave them to the Lord." These people are happy in dedi-

cating some of their farm products to the work of Christ in distant lands. Many farmers could do this with great satisfaction to themselves and blessing to the work.

The church in Germantown, Pennsylvania, of which D. M. Stearns is the minister, reports \$51,658 contributed to mission work of all kinds in 1914. These contributions have grown from \$553 in 1889 to the amount given last year. In 1909 the missionary offerings amounted to \$62,000. The whole amount since 1889 is \$775,123. Every variety of mission need has received help from this source.

Mr. Grenfell, of the Labrador Mission, spoke in a Western town recently. His host said to him: "Other men have their cars, but don't you know, I have decided instead of putting my money into cars and paying fifteen hundred dollars a year to keep up my car, I am supporting a man in the foreign field, and I am getting more joy every day out of the knowledge that I am putting it into life instead of into a machine."

The new minister of the Saint James Street Church, Boston, writes: "Dr. and Mrs. Barger have been a very great blessing to this people, and the church responds in a generous way, considering resources. They will never forget Dr. and Mrs. Barger, and will pray for them in Africa faithfully and loyally." While Dr. Barger has been attending the Harvard Medical School, studying tropical medicine and tropical diseases, he and Mrs. Barger have attended the Boston church and have greatly helped in the work.

God has His best things for the few
Who dare to stand the test;
God has His second choice for those
Who will not have the best.

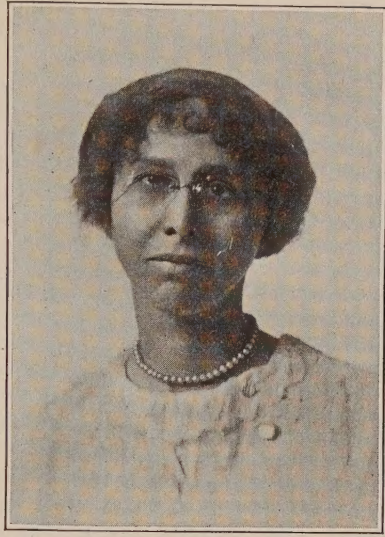
It is not always open ill
That risks the Promised Rest;
The better, often, is the foe
That keeps us from the best.

One of the secretaries was walking along the street in one of our Ohio towns the other day when his attention was arrested by a strange exhibit in a store window. Others had stopped also and were viewing the unusual spectacle. The owner of the store was a member of the Christian Church and believed in missions. In the background was a fine exhibit such as a drug store usually sets forth, but on the window-glass itself were at least a dozen interesting pictures and clippings from the MISSIONARY INTELLIGENCER.

The Providence Church in Jessamine County, Kentucky, raised for all purposes about \$3,300 last year. Of this amount, \$2,000 was spent on causes outside the church. This was three times as much as was given in any preceding year in the history of the church. For the first time since the church was organized there was money enough in the treasury at the first of each month to pay all bills of the preceding month. H. L. Calhoun, dean of the College of the Bible, is the minister of the Providence Church.

With respect to the matter of giving, C. H. Spurgeon said: "I do not think much of giving when I have plenty to give with. I like it better when I can pinch myself. If you can pinch yourself, there is a sweetness about giving to the Lord. What you do not want you can dispense with and exhibit small love, but when you come to what you do want and give that to the Lord, then there comes to your own heart a comfortable assurance that you are really doing it unto the Lord, because of the needs of His cause."

"The Missionary Review of the World" states that after a service of forty-two years a missionary of the American Board laboring mostly in Shaowu, China, returned to the United States. As he was leaving a pastor of one of the station churches made him a present of a white satin vest which he himself had made. Bordering the sides of the front were thirty-one silver stars overlaid with gold. Engraved in Chi-



MISS MYRTLE WILSON, OF SANTA ANNA, CALIFORNIA,

Who sails for Laoag, Philippine Islands, in August. The Endeavorers of Southern California support Miss Wilson and pay her passage to the field. Miss Wilson has just completed a year at the College of Missions, Indianapolis.

nese characters each one bore the name of one of the thirty-one churches of this field which this veteran had brought into being and nourished into strength.

The church at East Liberty, Ohio, under the old plan gave from forty to fifty dollars a year for missions. After the first Every-Member Canvass they gave about \$100. The second Every-Member Canvass resulted in pledges amounting to \$138 to missions—an increase of about thirty-eight per cent over the first canvass, and nearly trebling the amount given before the Every-Member Canvass was taken. About ninety per cent of the membership are now giving to missions. Under the old plan they were able to raise about \$400 for local expenses; now they are raising \$700.

As a commentary on the widespread interest in a good missionary article, and also on the wide acquaintance of the MISSIONARY INTELLIGENCER, it is interesting to note that Mrs. Madden's article

on "Electricity and Fox Worship in Japan," which was published in the May number, has found a wide reading in the leading daily papers. In the department in *The Cincinnati Enquirer* called "Old-World Chit Chat," the entire article with appropriate illustrations has been reproduced. This is syndicated material and goes to a wide circle of papers.

One of the Japan missionaries writes that it is with a great deal of regret that they see Mr. Doan's departure. "He and his family have won our hearts, and we are reluctant to see them go. We feel that much solid work has been done among the churches in the matter of Bible study, while the success in point of numbers has not been as great as in China. The Japanese are greatly encouraged, the Christians are strengthened, our mission has been blessed, and the missionaries are more Christlike since the visit. Please send them back again. We feel that there is still a good work they can do here."

One medical missionary in India has an automobile that was given him by a rajah. The rajah was sick and could not wait for the physician to come in his ox cart, in missionary fashion, and so he gave the physician a car. The day is coming when medical missionaries and other missionaries that spend a large part of the year in touring will be supplied with automobiles. The churches at home would not permit their ministers to go about in ox carts; why should they permit their missionaries to do that? A man's efficiency would be doubled if he had a car to take him from place to place in his work.

A man to whom the Lord had given an abundance of this world's goods, had generously aided Mr. Spurgeon in all his benevolent plans and purposes. His gifts were forwarded with invariable regularity, and the donor intimated that he would continue to give as long as it was in his power. Because of a position taken by Mr. Spurgeon in the matter of Biblical criticism, this friend with-

drew his help altogether. Mr. Spurgeon did not complain, but he said: "Our friend uses a queer sort of argument. I am to be set right, therefore stop the supplies to God's work. The fire must be put out—whip the child. I do not see the connection between the end desired and the means used."

June 4 was a high day at the College of Missions. A dozen young people were set apart to the service of Christ in the fields at home and abroad with prayer and the laying on of hands. Three of these are under appointment by the Foreign Society: W. H. Edwards, who goes to Bolenge, Africa; F. V. Stipp and Miss Myrtle Wilson, who go to the Philippine Islands. In the morning, before the service in the chapel, a play based on "The Little Green God" was given in the open air. After the play the class planted an ivy on the college grounds and beside the college building. President Paul and the Faculty and the Christian Woman's Board of Missions have abundant reason for rejoicing as they see in the persons of these graduates the fruit of their labors.

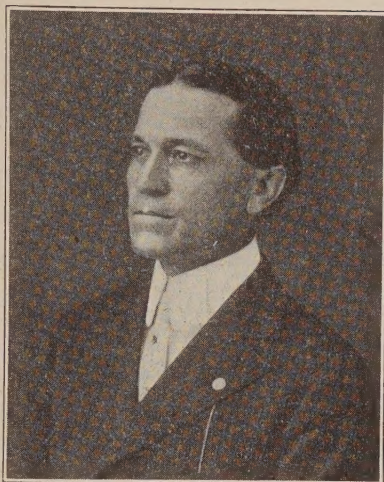
My Lord, I find that nothing else will do,
But follow where Thou goest,
And when I find Thee not, still run to meet.
Roses are scentless, hopeless are the morns,
Rest is but weariness, laughter but crackling thorns
If Thou, the Truth, do not make them true.
Thou art my life, O Christ,
And nothing else will do.

The Foreign Society has great need of medical missionaries. One is needed for China for a special emergency, where one of our hospitals has been closed because of the lack of a medical man. He should be a good surgeon and a strong, Christian character. He would serve among a million and a half of people, in a hospital that has 30,000 treatments a year. Another medical man is needed for the Philippines by next fall. The

Foreign Society has three hospitals in its Mission there, and two of these are granted large support financially by the Government. Unless an extra man is sent soon to the field, each of these hospitals will have to be closed during the furlough of the medical missionaries. This would very likely mean the entire loss of the Government support, as well as the indescribable loss to our missionary work.

In educating the church to give for Foreign Missions, the sermons and addresses should present the facts relating to the missionary enterprise. Never before were the facts so abundant and so inspiring. The Report of the Commission to the Orient, which was published in the March issue of the INTELLIGENCER, "The Call of the World," "The New Era in Asia, and "The Present World Situation," contain thousands of facts that can be used with great effect. Let the ministry nourish their own souls with these facts and then give them to the people. The churches for the most part do not know what the Lord has done and is doing; if they did, they would give as they have not given heretofore. The people wish to know the facts and will be impressed by them as they will not be by any exhortation, no matter how eloquent and touching it may be.

There are thirteen millions of men under arms in Europe, and more are being mustered for the war. The soldier and the sailor and the aviator are glad of the privilege of risking their lives for the issue at stake. Such heroism is wonderful. What is equally wonderful is the fact that behind the armies and navies stand the peoples in unprecedented unity ready to sacrifice their best and their all, the last man and the last dollar. Nothing is held back. When the men in the churches are resolved to eclipse or equal the heroism of the men in the trenches and in the submarines and in the flying machines, and when the entire

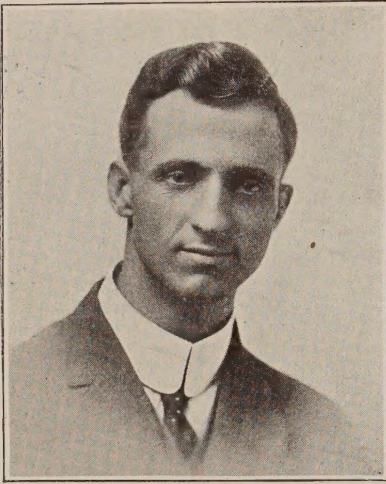


W. P. JENNINGS, MCKINNEY, TEXAS.

This church has become a Living-link in the Foreign Society, and will henceforth support a missionary on the field. Pastor and congregation are overjoyed in this step forward.

membership is willing to do everything in its power for the honor of its Lord, the gospel will be carried to every kindred and tribe and tongue and people in a generation.

With many churches there is no concern for anything beyond their own little and local affairs. The services are all based on the primacy and pre-eminence of the local work. There is little thought for anything beyond that. There is no passion for the world-wide spread and triumph of the gospel. There is no consuming desire that to Christ every knee shall bow. What is done to give the gospel to the nations is done by a few and not by the entire body of believers. In twenty years one church gave a million dollars for all purposes. Only one-fifth of that amount was spent upon itself. The rest was used for city missions, for home missions, and for foreign missions. That church is an exception to the general rule. More than half the Christian people alive to-day do nothing to help Christ accomplish his great and eternal purpose. It should be far otherwise.



W. H. EDWARDS,

Who is returning to Africa to be one of the men in charge of the steamer Oregon. Mr. Edwards served for one term under the Congo Balolo Mission, of London, and since coming with our people has taken two years in the College of Missions. He has made many friends while in America. Mr. Edwards is a Scotchman by birth.

Every redeemed soul should share with Christ in the great work that he has done.

Wider and wider yet

The gates of the nations swing;

Clearer and clearer still

The wonderful prophecies ring:

Go forth, ye hosts of the living God,

And conquer the earth for your King.

C. F. Hutslar, the pastor of Broadway Church, Los Angeles, mailed the following letter to every man of his church: "Our blessed Saviour has conferred a great honor upon you and me by affording us, as His disciples, the opportunity of touching the highest keynote of heaven's joy in this large realm of Christian service. Surely our grateful response for such a privilege could not be too great. So, as one who covets for you and for our congregation this promised wealth of joy, and in order that you might attain such to the highest possible degree, I am sending you this little folder entitled, 'How the Mission

Field Strikes a Business Man,' hoping that after you read it carefully and prayerfully, your zeal in the mighty work of our Lord may be greatly intensified. Our Master tells us that the life and welfare of our most sacred interests are dependent upon the sympathy we manifest for a lost world. Sunday, June 6, has been set apart as a special missionary day in the Broadway Christian Church, at which time every member of the church will be given an opportunity to cooperate in this work of our Lord."

In ancient Indian thought every man has three mothers—Mother-Nature, or mother of all creation the mother who gives him birth, and his teacher-mother, who molds his life. The third is the mother to whom man is most greatly indebted and is, therefore, the one whom he most greatly honors. In the Christian system the second and third are usually the same person, but women in India have not yet attained the high position that they hold in Western countries, so the two are yet distinct. Even Indian Christians retain a good deal of the ancient idea of the Guru-mata. At Miss Josepha Franklin's farewell reception in Damoh, an Indian Christian stated that she probably had no idea of the esteem in which she was held by several hundred men scattered all over the Central and United Provinces, but who were once in the Damoh school. He said: "She found us in our ignorance and sin, and often by love and persuasion, but also often by chastisement and force, put us into the school and kept us there until we began to appreciate the value of what was being done for us. Now all of us know her as our Guru-mata, the one to whom we are eternally indebted. In giving us the Bible she gave us our life. Her name is a household word in every family founded by a Damoh boy."

HELPING WITH OUR SUPPLI- CATIONS.

Every believer can help with his supplications on behalf of the workers and the work. In this time of all times a great volume of prayer should go up to

God for His guidance and assistance and blessing. He can so move on the hearts of His people by His Spirit that they will give when giving spells inconvenience and sacrifice. The cross is the symbol of our holy religion, and the cross means suffering. One of our missionaries who has recently returned home on furlough writes: "I am sorry the Society's receipts have fallen off. There is no real necessity for this falling off. The people of this country have the money; they lack none of the necessities of life; but the scale of living has grown so luxurious in the past ten years that they have forgotten how to economize. Self-denial is practiced by very few, so far as I can see. We who are called Christians surely ought to be willing to do without the furbelows the people of the world put on. And I am sure if every Christian could see the needs of the work for the Kingdom, could feel that it is for Christ his Saviour when he gives, there would be no lack of funds to carry on the Lord's work." Shall we not pray that the work on all fields may go on as never before, and that the whole people may do their full part in its maintenance and enlargement?

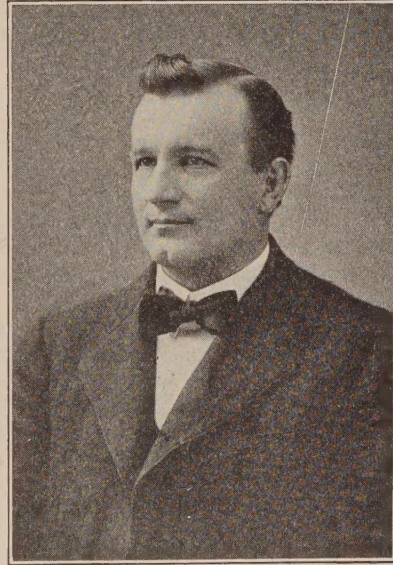
WHY WAIT TILL SEPTEMBER?

Churches write and say, "You will receive our offering in September." Churches that make their offering in March keep it in the treasury till the last month, and often till the last day of the last month of the missionary year. In some cases, churches that have made the Every-Member Canvass and are giving for missions each week hold their money till September. Last year the Society received more than six hundred church offerings the last month in the year. It is scarcely necessary to say that it would be a great relief to the managers if the offerings taken in March were forwarded as soon as taken, and if the churches that are giving on the weekly plan would forward their offering as often as once a quarter. That would make it unnecessary for the Society to borrow and pay interest from three to ten months in the year, and the money saved would put up a chapel or

a school, or it would support two or three additional families, and this would be just as convenient for the churches. What is true of the churches and Sunday-schools and the Christian Endeavor societies is equally true of individuals. Friends, please bear in mind that the missionaries must be paid every month, and in advance, and do not wait till September to make your remittances.

A NEW SECRETARY FOR THE FOREIGN SOCIETY.

R. A. Doan, of Nelsonville, Ohio, has accepted the invitation of the Foreign Society to become one of its secretaries, and begins his work in that capacity



R. A. DOAN.

August 1. This invitation was extended before Mr. Doan started on his tour of the mission fields, but he withheld his final decision until his return. The great needs and opportunities in mission lands have deeply impressed Mr. Doan and he longs to give his life to this great work. He gives up his successful business in the prime of his manhood, that he may devote his service in a personal way to the work he loves so deeply. Mr. Doan is well known as the teacher of one of the largest men's Bible classes

in America, and as a successful paving-brick manufacturer.

The Foreign Society is to be congratulated on being able to secure the services of this strong Christian business man, who brings to its work the wise counsel of a layman who has been very successful in leadership among men. Mr. Doan's recent extended visit to the mission fields, where he has carefully studied the work at first hand and has worked with the missionaries in his evangelistic and Bible-study campaign, will greatly aid him in his task. He has been a real strength to the missionaries on the fields through his inspiration, sympathy, and wise counsel. No doubt Mr. Doan's step in giving himself to the work of the Society will mark a new epoch in the relationship of our business men to the work of world redemption.

WHEN YE PRAY, SAY—

There are three prayers which Jesus wants us to pray:

First—that part of the Lord's Prayer which says, "Thy Kingdom come." Every person who prays that prayer prays for the success of Foreign Missions.

Second—"As thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Every person who prays the prayer for the unity of the church prays for the evangelization of the world, for Jesus prayed for unity for the sake of world-wide evangelization.

Third—"Lift up your eyes and look unto the fields: for, behold, they are white unto the harvest; and pray ye the Lord of the harvest that he will send forth laborers into his harvest." Our Lord wants us to look at the great mission fields, and then intelligently pray for men and women to enter into these fields. We have been praying these three prayers for many years. The time is at hand when we should not only pray, *but act*. When ye pray, in this crisis time of the twentieth century, say, "Lord, here is my life, my money, my influence; take all for the advancement of thy Kingdom." This is no idle time

for merely repeating like a phonograph these wonderful words of Jesus. The time is at hand when the people should really *pray these prayers* and, having prayed, should be willing to work for their answer.

SUMMARY OF THE FOREIGN MISSIONARY STATISTICS OF THE BRITISH CHURCHES.

Home income	\$12,111,446
From the field.....	\$3,474,719
Ordained men	2,749
Male physicians	308
Female physicians	131
Laymen	2,456
Wives of missionaries.....	2,505
Single women	2,732
Total	10,871
Native ordained workers..	2,344
Other helpers	50,628
Total	52,628
Total forces	63,274
Stations	4,862
Out-stations	16,401
Organized churches	7,060
Communicants	724,422
Adherents	1,603,128
Sunday-schools	9,710
Pupils in same.....	543,494
Colleges, seminaries, and training-schools	2,498
Pupils in same.....	123,931
Other schools	12,011
Pupils in same.....	651,624
Hospitals	317
Free dispensaries	373
Treatments	3,663,734

COURTING FAILURE.

Of some churches it can be said that they court failure. It may be that they do not wish to fail; but the methods they adopt in raising missionary money invites and insures failure. The pastor of a church of fifteen hundred members writes as follows: "My folks adopted the budget plan, on a basis contrary to my wishes, by deciding to lump local and special offerings, with the understanding that what was left over would be divided among the Boards. The purchasing committee bought whatever they wanted out of the general fund, even to the paying of insurance, and to the loss of

the special work." As a result that church did not send one dollar or one cent to the Foreign Society last year. There was nothing left over to be divided.

Another pastor writes to the same effect. The church he serves has six hundred names on its rolls. His statement of the case is as follows: "Our financial system is the single budget, and does not permit me to call for any offerings. Last year our income failed to meet our current expenses by about two hundred dollars, and for this reason who had nothing as a church for missions."

In many, perhaps in most, churches there is a deficit at the end of the year, and not a surplus. No official board can distribute a deficit. Any church that proposes to help finance the missionary

societies must adopt some method other than the one adopted by these two churches.

Move to the fore;

Christ's kingdom waits, the one clear call's for thee,

O prophet of the morn that is to be,

Move to the fore!

O Church of Christ, look up, look in, look far,

O'er new horizons gleam thy conquest star.

Halts the Commission great, at such a time?

Man at the rear, *advance!* the cause is thine,

Move to the fore!

—W. Remfry Hunt.

Love's Reply.

ERNEST WELLESLEY WESLEY.

An ancient legend tells that once
Three earnest men before their Lord
Awaiting stood, to know His will.
A preacher one, a student one,
The third—a timid, loving heart.

Unto the first one day there came
His call: "Go thou, without delay,
And bear My words where snows are deep:
Where day and night the icy hands
Of chilling frosts in bondage hold
The frozen earth."

The preacher paused
To ask the question: "Why should I
Go there, when harvests here await?"
The scholar also heard His call:
"Go thou and bear My message true
O'er mountain heights, o'er pathless plains,
Through rivers deep and swift, where I
Thy paths may choose."

The scholar stood
To ask his Lord: "I would, but how
Can I go forth to bear Thy words

To regions which the feet of man
Have never trod?"

By loving heart,
So timid, weak, the Master's call
Was heard: "Go thou where cruel hate,
Where wrath of man doth bar thy way.
Fierce foes thy path oppose, and wild
Their rage. Thy life may be the price
Of thee I ask."

Then love replied:
"I go, dear Lord. Show Thou me where
I toil may find to prove my love,
And in Thy strength I gladly serve.
All, all I ask is life or death
For Thee, as Thou for me dost will.
Thine own I am and only Thine,
To be, to do, to go, to speak
Wherever Thou my life canst use,
In Thine own name."

And legend asks:
"Which of the waiting three art thou?"
—*Christian Advocate.*

EDITORIAL.

"We Can Do It If We Will."

The friends of Foreign Missions can do as well this year as they did last, and better. At the time of the Atlanta Convention it was thought that we could give a half million this year for the work in the regions beyond; last year we gave four hundred and sixty-four thousand dollars. A half million is an average of about forty cents for each one of us. No one who is acquainted with our people will say that an average of forty cents is too large. We are well able to give the half million, and much more.

The Northern Presbyterians gave \$2,051,747 for Foreign Missions, and \$1,441,427 for Home Missions this year. That is an increase of \$166,123 for Foreign Missions, and an increase of \$60,361 for Home Missions. The Methodists of the North gave \$1,588,755 for Foreign Missions, and \$784,498 for Home Missions. This was an increase of \$106,227 over last year for Foreign Missions, and an increase of \$2,093 for Home Missions. The Northern Baptists gave \$1,364,268 for Foreign Missions, and \$646,924 for Home Missions. This is an increase of \$143,475 for Foreign Missions, and an increase of \$8,123 for Home Missions. The motto of these societies is NO RETREAT. If they are going forward, we can do the same.

We have the ability. There can be no question as to that. The Lord has multiplied us and prospered us far beyond all we have dared in other years to expect. The only question now is, Are we willing to do it? There are some conditions in the business world that make men cautious. In most matters, at all times, we walk by faith and not by sight. This is a time, if there was ever one, to make the venture of faith. We are told that our God is able to make all grace abound unto us; that we, always having all sufficiency in everything, may abound unto every good work.

We honor our Lord most when our giving means sacrifice. He loved us and gave His only begotten Son, and with Him He freely gives us all things. Will we do what is in our power to do, that He may see of the travail of His soul and be satisfied? This is a suitable time for us to change S. J. Mills' famous saying so as to read, "We can do it; *and* we will."

The Tragedy of Retrenchment.

WHAT REDUCTION MEANS TO THE WORK.

THE STEP NECESSARY.

As was stated in the last issue of the *MISSIONARY INTELLIGENCER*, it has become necessary for the Executive Committee of the Foreign Society to reduce expenditures in every department of the work. The salaries of the missionaries

on the fields have been reduced ten per cent, the payments for native work and workers ten per cent, and the salaries of the secretaries at home twenty per cent. The reduction in receipts has made this drastic step seem necessary for some time, but not until there was no other recourse was the final step decided upon.

When financial distress faces business enterprises at home, reductions are made quite naturally and accepted as a matter of course. The situation is quite different when it comes to the support of a great missionary work located in widely separated lands on the other side of the globe. The meaning of this step can hardly be appreciated by one who is not in intimate touch with the various departments of this far-reaching work. Cablegrams have been sent to the various fields advising the missionaries that reductions would begin with the June payments.

The budget of expenditures for the Foreign Society, which was made out at the beginning of the year, was based on the most economic principles, and at that time it was distinctly recognized that if the missionary offerings this year fell below those of last year a retrenchment would be absolutely necessary. This is the time of rapid development in the work at the front, and for a number of years the natural increase in the work has made the expenditures run considerably beyond the regular income. The Society has used the utmost economy compatible with efficiency, and has even discouraged the missionaries by holding back what seemed to be necessary advancement in the fields. The loss in receipts has been continuous since the time of the March Offering, and at the present time the Society is nearly \$35,000 behind the income for last year for the same period. It is hoped that the offerings may come up during the summer months, but there seems to be no possibility of an increase which will anywhere near cover the loss so far. Thus, any one can see the absolute necessity of curtailment.

In work like that of the Foreign Society there are only two ways to cut down expenditures. One is to close up work and bring home missionaries; the other is to reduce salaries and payments, and thus compel the work and workers to bear the burden until the stress is over. Neither the missionaries nor the officers of the Society felt that it would be possible to follow the former course.

WHAT IT MEANS TO THE MISSIONARIES.

The Society has only heard from a very few of the missionaries since the retrenchment was made. The following quotations from letters indicate the spirit in which they took this serious step:

Leslie Wolfe, who is just returning to the Philippines, writes: "Already it seemed that we were running as economically as we knew how and could hardly make ends meet, but these are times of great trial to the whole world and we shall not complain if only a mere taste shall be our share of it all. We shall manage as best we can and hope for better days soon. I deeply appreciate the burdens the Board is bearing these days."

Dr. C. C. Drummond, who will soon return to India, writes: "I am sure the Executive Committee will do all it can for the missionaries, and we will stand by the work. We certainly do not want to see any missionary recalled on account of lack of funds."

W. R. Holder, who is just getting ready to return to the Congo for his second term, says: "It is hard, but we will bear it. The war is raising the price of our living on the Congo twenty-five to thirty-five per cent, so you can see what this cut means. We will do our best."

The single missionaries receive salaries of \$600 a year; married missionaries, \$1,000 a year. They are in distant lands and most of them have to ship a good many supplies for their living from England and America. The war has raised the prices on every field, and thus has added to their handicap. The reduction means that each single missionary will be asked to return \$60 of his salary a year, and each married missionary \$100, to make up the shortage of our churches in their Foreign Missionary gifts. These self-forgetful brothers and sisters whom you have sent to the front will bear the brunt of the burden which the war and other things have brought upon the foreign work. They do it without complaint, but at great sacrifice.

THE NATIVE WORKERS.

The evangelists and native teachers and workers in our mission stations receive varying stipends of from \$50 to \$300 a year. They live simply and economically in native fashion, and have little margin beyond absolute necessities. The reduction means that these workers will be obliged to pay from \$10 to \$30 each toward the shortage in missionary gifts during this year. It will be very difficult for these foreign workers, who do not appreciate conditions here, to understand why in this critical hour of missionary history they are called upon to sacrifice in this peculiar way for our thousands of churches at home. Our standards of living are entirely different from theirs, and it is hard for them to realize that there is any serious financial suffering among our people in America. The writer recalls the case of Mr. Shi, at Chuchow, China, one of our stalwart old evangelists who has given twenty-five years of service to the mission. While the Commission of the Foreign Society was in China, he expressed deep appreciation for what our American churches had done for his land, and wanted to know the size of our membership. When he was told, he was interested to know how much our people gave per capita for missions. It was most disconcerting to have to tell him. This faithful old man lives in a little house with adobe walls, and he and his wife live on \$75 a year. This reduction will go hard with him. He is typical of the workers in China, Japan, India, Africa, Tibet, and the Philippines who will each share in bearing this burden.

CURTAILMENT OF THE WORK.

Foreign Missionary work is full-orbed in its development. It represents all sides of Christianity. It does not mean simply to preach the gospel from place to place, but Foreign Missionary service necessitates churches, schools, orphanages, hospitals, Bible training schools, and a host of missionary agencies. These institutions are built up for the years and the work is projected far into the future. Already the missionaries and native workers are worn to the bone to

keep the work going on their meager resources. Always there are a thousand needs and demands and opportunities which cannot be met; always there is the pressure of responsibility which cannot be borne because of lack of funds. The reduction means that a tenth of the work must be closed or sadly handicapped. The hospitals cannot have so many patients; the schools will have to dismiss students; preaching points will have to be closed because evangelists cannot go to them. Workers who have been trained in our own schools and equipped for our own work will have to be dismissed. The tragedy of such a procedure can hardly be measured.

DISCOURAGEMENT TO THE WORKERS.

After all, the most acute problem in a crisis of this kind is the discouragement which it brings to the workers at the front. They already live in an atmosphere where all things are in a minor key. Heathenism is rampant about them. The sights and smells and institutions of a heathen land discourage. The burden of the work is heavy; the problems are legion; the workers are in alien lands, among a strange people with a different viewpoint. Encouragement from the homeland means more to these workers than most people appreciate. They are sustained by the feeling that the friends at home are holding the rope, loyally supporting them and bearing them up in prayer. It will be difficult for them to understand that they are not being forgotten in this present emergency. They know that our land is prosperous, that no great cataclysm has come upon us, that we are at peace, that the churches are growing, the Sunday-schools enthusiastic, and the larger part of our land in great prosperity. The discouragement to some will be intense. Only the presence of the "Unfailing Friend" and their faith in the ultimate victory of the gospel will bear them up in this hour of trial.

SHALL WE LET IT STAND?

Can we as a people afford to pay the cost of a retrenchment like this? The missionaries have gone to the front from our churches with the prayers and gifts

of our people behind them. Their support is a sacred obligation which no small hardship will excuse us from discharging. It is not fair to ask them to bear the burden of this war and other problems which face us in the homeland. As one pastor writes: "It is as if England were to send her armies to the continent and then shamefully permit the lines of connection to be broken;

as if the pearl-seekers were to send their divers over the side and then cut the life-line." We believe our people will only need to see what this emergency really means and they will respond. This is a time when nothing short of self-denial will satisfy the demands of the hour. Surely our Master will expect nothing less from us in this emergency.

How Many of Our Ministers Feel About Retrenchment.

SOME RINGING WORDS FROM PASTORS.

"I feel that this letter should bring our leaders to their knees. Surely this will cause the well-to-do to increase their offerings, and those who are giving in a measure of sacrifice to sacrifice more."
—George L. Bush, Carrollton, Missouri.

"I read your appeal to our folks on the ten per cent cut in salaries. A group of the people are going to give one-tenth of their income for one week to the Foreign Society. This plan might be worth trying some other place."
—B. H. Bruner, Arcola, Illinois.

"Then ten and twenty per cent decreases call to my heart to make also a voluntary self-denial. My salary is not heavy, and there is but one home in the church that exceeds ours in amount of gifts, but I cannot be unaffected by our present crisis."
—B. H. Cleaver, Shelby, Missouri.

"Your letter concerning the crisis that confronts our Foreign Society was read before our Bible school at the Children's Day exercise yesterday, and our offering reached \$225. The apportionment for our school was \$100. Your Board has sincere sympathy in its struggles to carry on the work committed to its workers during these strenuous times."
—W. F. Richardson, Kansas City, Missouri.

"My heart almost stood still when I read your letter of retrenchment. Here is what I propose to do—select some missionary and share his sacrifice. I am

enclosing my check for \$30. You can let me share the sacrifice of Miss Lulu Snyder, of Nankin, China, or if some one has already done so, give me Dr. Shelton, of Batang, Tibet."
—T. E. Tomerlin, Christopher, Illinois.

"If I were in the office and felt about this matter of retrenchment as I do now, I would throw all the forces of my being into securing two hundred and fifty of our foremost ministers to take the matter up heart and soul in their churches, and secure One Hundred Dollar Sacrifice Offerings from not less than five people. I have faith to believe the thing can be done. I will be one of the two hundred and fifty to do the thing. The ministers hold the key to this situation, I am sure."
—W. M. White, Cedar Rapids, Iowa.

"I read your letter to our Young People's Society. The topic was 'The Call for Money, Men, and Prayer.' I also read your letter to the newly appointed Central Missionary Committee. In both instances our people were much moved and concerned by your frank and fine-spirited letter. I am also going to find a place for part of this letter in my sermon of next Sunday morning. We here shall want to have our part, however small it may be, in doing something toward making such retrenchment unnecessary."
—Edgar D. Jones, Bloomington, Illinois.

"The matter of the Society's retrenchment was thoroughly discussed by our

Board and Missionary Committee. We have assumed a \$36,000 building project, and this with hard times has caused our Board to cut the current expense budget eight per cent. We mean, however, to maintain the same missionary budget without a cent of decrease. We have voted that on a certain Sunday a plain, frank statement should be made to the congregation regarding the Foreign situation, and every person who possibly could should make an extra contribution."—W. F. Rothenberger, Franklin Circle, Cleveland, Ohio.

"I have not received a letter in all my ministry that has filled me with more sadness than yours telling of the necessary reduction of the forces and work of the Foreign Society. Instead of the usual responsive lesson, I read the letter word for word to the congregation. It is a shame to allow it. We have all the money we want for autos, but must let the Kingdom of God suffer. God pity and forgive us! I offered to accept a twenty per cent reduction in my own salary, provided some of the men of wealth would help me bear the burden and more than make up the missionary budget for the year."—W. S. Priest, Wichita, Kansas.

"I have your letter of May 28. The information it contains is really painful.

A reduction of the already far too meager salaries of our missionaries seems to be almost a crime. What a shock to their faith in the home church! What a death-blow to their hope of enlargement! What a tragic answer to their progress! I presented the matter to my people yesterday morning, and they unanimously agreed to raise \$100 over and above their Living-link offering. The check will be forwarded in a few days. Let all our churches meet the emergency after this fashion and the tragedy will be averted."—J. H. McNeill, Winchester, Kentucky.

"We in Englewood are burdened beyond ordinary, but it is as nothing to this world tragedy. The whole brotherhood should be brought to its knees before the Good Father in repentance and in supplication. I have given your letter to our people, and encumbered as we are with so many oppressing needs and problems, enough have spoken to me to encourage me in making this offer: We to be one of one hundred congregations or individuals to pay \$1,000 extra on mission work above our regular and Men and Millions extra. This will not be easy, but it will be easier for us than for our brave, true souls out alone to be further reduced and forsaken."—C. G. Kindred, Englewood, Chicago, Illinois.



The Christian Endeavor Society at Marion, Indiana, has just given a successful presentation of "Kanjunda," a missionary demonstration on Africa.

CONTRIBUTED ARTICLES.

With Faces Set Toward the Philippine Islands.

LESLIE WOLFE.

THE CALL OF SERVICE.

After a very pleasant year spent in the homeland, Mrs. Wolfe and I turn our faces eagerly toward our beloved



Philippines, more eagerly I am sure than when we first went out to the service. Our six years there has greatly endeared to us the work and the people. Toward the Philippines we have feelings now that are very much like

homesickness. Nine millions of alert, aspiring, but for the most part benighted people, from before whom the barriers to progress have suddenly been removed, present to the church a rare opportunity, but a heavy responsibility. Only a strong program of evangelism can stem the tide of unbelief that is gaining headway in the Philippines, especially among the students, and save their intellectual awakening from working their spiritual undoing. With our emphasis on evangelism we are able to render a most effective service here. What answer can we Disciples give if we fail right here or follow a weak, vacillating program in our evangelistic work. Only an enlargement of our force of missionaries in the Philippines will enable us to carry forward properly such a program.

A LOVABLE PEOPLE.

The Filipinos are a lovable people when intimately known. While sometimes treacherous to enemies, they are exceedingly loyal to those whom they regard as friends. While exceedingly stubborn when driven, they will follow leaders through dangers to death. Though by many considered indolent, under proper incentive they often work

to the very limit and beyond the limit of endurance. Filipinos are exceedingly religious, generally speaking. Their earnestness and simplicity in worship is touchingly beautiful, while too often morality is not considered as an essential part of religion, yet some of the noblest and purest souls I have ever known are Filipinos. They possess a wonderful aptitude for culture, and are very careful as to the niceties and proprieties of society as they understand them. While superficiality in their culture is often apparent, among them many examples of the highest and truest refinement are to be seen. Hospitality and courtesy are unvarying traits. With the traits mentioned they insinuate their way into our hearts and grip us in spite of their faults. I believe they have no faults that the gospel may not remove.

GREATEST WISH FOR THE WORK.

As I now think of it, the greatest wish I could have for the Philippine work is that the remarkable evangelistic fervor of the native Christians, and especially of the native preachers, could be accompanied by an adequate understanding of the gospel and its spirit, and with a culture in keeping with the growing intellectuality of the people, without having that ardor cooled one whit by scholasticism. Such a wish granted, all other blessings would follow in its wake. I understand that an important means to this end is the life truly lived and the doctrine faithfully taught by our missionaries there. Brethren, pray that the missionaries may be such, and send out more of such workers.

PROGRESS.

Marked spiritual progress is being made by our native Christians. Two errors which the natives would naturally fall into are being removed, viz., first,

that religion consisted rather of form than of life, and second, that the means for propagating the gospel should be provided for, for the most part, by the foreign missionaries. Our native brethren, while fully appreciating the formal, understand that the form without the spirit is dead. Our native churches are strict in discipline. Cockfighters, for example, are severely dealt with, while a church in Kentucky in an effort to discipline a brother who practiced fighting cocks was hopelessly divided. Practically all our Philippine churches, while rarely providing a regularly salaried ministry, take care of all current expenses, and in most cases build their own chapels, among which are several chapels of wood, iron, and cement. Several of the churches contribute regularly to a fund which they use in sending out workers to neighboring towns. Some of the churches are cooperating through their own missionary society.

OUR BIGGEST PROBLEM.

The biggest problem we have, and the one which gives us the most anxious concern, is training the converts so that they all may find a place of effective and satisfying service in the church. This is the same as the problem of finding faithful workers who are able to teach others.

AMERICA OUR HELP.

The Filipinos look to America for instruction in all matters essential to their welfare. Shall we fail them in that which is most essential to their future, viz., the gospel? All the reasons that America can give for having a hand in Philippine affairs belong essentially to the gospel. Outside these we are left to excuses and subterfuges unworthy of a great nation. The foundation of the Philippine nation, in order to abide, must be laid, as our own, on the gospel. Our patriotism, as well as our religion, impels us to this task. The Philippines will be our national glory if we do worthily by them. In our efforts for the Filipinos we are also working at the whole task in the Orient. We are teaching the Orient through an object lesson near at hand. Our work is being scrutinized by that half of the world which is mostly pagan. If we prize our religion as we ought, we will let it shine out in all its glory in the Philippines to shed its beneficent rays to the whole Orient.

Our handful of missionaries in the Philippines must falter as they face the task, did they not look to our heavenly Father for strength and guidance, and to make the preaching effective and to give the increase. We need God's help. To that end we crave the daily prayers of the brethren in the homeland.

Evangelism and Bible Study.

THE WORK OF R. A. DOAN IN CHINA.

ALEXANDER PAUL.

I have been asked to write a report of several series of meetings which were held in our stations. The report was asked for because these meetings differed in some respects from the usual revival services, and, as they have proved so helpful in one mission, it may be that same methods can be used to advantage by others.

The Executive Committee of the Foreign Christian Missionary Society last fall sent a Commission of three men to visit the work of their Society in the

Philippines, China, and Japan. This Commission was composed of one of our secretaries, a leading educationalist, and a business man. Mr. R. A. Doan was the business man. He came out, with his wife and son, entirely at his own charges.

Mr. Doan is a specialist on the Men's Organized Bible Class, or "Adult Bible Class Movement," as it is known in America. He has worked up a class of young men from eleven members nine years ago to a present membership of about seven hundred, the class averag-

ing from six hundred to a thousand at the weekly Bible study period.

ORIGINAL PLAN CHANGED.

Mr. Doan's original plan of visiting India, Africa, and other fields having been interfered with by the war, it occurred to some of us that he could help us greatly by remaining in China long enough to visit all our resident stations, giving Bible readings and, if practicable, organizing adult Bible classes. This Mr. Doan consented to do, on condition that we hold evangelistic meetings in connection with his meetings, which condition we gladly met. One of our strong Chinese evangelists was accordingly set apart for this work and, together with the writer, who acted as interpreter in some of the meetings, accompanied Mr. Doan to the various stations. The plan was to get the Christians, inquirers, and as many non-Christians as possible to attend the Bible studies given by Mr. Doan, and, in the evangelistic services, to reach as many people of all classes as possible.

The meetings started in Nantungchow, Kiangsu, the home town of Chang Chien, the Minister of Agriculture. This city of about 60,000 is an exceptional place, largely because of what Mr. Chang has done for it. He has large flour and cotton mills there; he has made fine roads, has a beautiful museum, and a school system which is far-reaching. The schools are graded from kindergarten to high and normal schools. There is also an Agricultural School, where some one hundred and fifty young men from the best homes not only in the district, but in the province, are studying agriculture. There are also a medical school and a hospital. I mention these things to show that it was naturally with some trepidation that we went to Nantungchow.

PREPARATIONS SLIGHT.

In none of the cities had any elaborate preparations been made. Handbills had been gotten out, and invitations sent to special friends. We reached Nantungchow on a Saturday noon; the meetings were to begin the next day. Imagine our surprise when we found that the

Chamber of Commerce and some of the leading officers of the city had asked that they be allowed to make the arrangements for the meetings. They fitted up the largest temple in the city, which several years previous had been moved into an assembly hall with a good iron roof and glass ventilators. Several leading men of the city, representing the official and civil and military, the Chamber of Commerce, the Educational Association, etc., were at the first meeting to bid us welcome. All through the eight days' meetings quite a number of the leading citizens were in attendance; the temple, with a capacity of about seven or eight hundred people, was crowded daily. The evangelistic meetings were held at two in the afternoon. At these meetings Mr. Doan made short, direct addresses on such vital topics as "The Relationship of Business and Christianity," "Christianity in the Home," etc. The Chinese evangelist followed with well-prepared addresses.

MEETING TAKEN TO THE CHURCH.

After four days of meetings in the large temple, we decided to change to our church building, which is much smaller. We did this, as we wanted to come into closer contact with the people, and we thought only those who were really interested would come to the church. From the first the place was crowded; the more intelligent people who had been in attendance at the temple came to the church. We began to give out cards to be signed up by those who wanted to study the Scriptures with a view to seeking the truth. At the close of the meetings sixty-five men had signed these cards—men from all walks in life, teachers from the Government schools, business men, and city officials.

AN ADULT CLASS ORGANIZED.

The question whether it would be wise to organize an adult class with its officers and committees was a serious one. Mr. Doan was strongly of the opinion that we should do so. Our church membership in Nantungchow is not above the average. These men who signed up the cards are men from what we call the higher walks in life; would they be

willing to organize themselves into an adult class? We set apart an hour, when Mr. Doan spoke on what the Adult Bible Class Movement is in America. He explained its purposes and activities, and emphasized over and over that the most important thing was the study of the Scriptures, to know Christ. We called for a vote as to whether they wanted to organize a class, and every hand went up. Then we set apart an evening when they could discuss further the purposes of the class and organize. At home there are four or five important committees, such as the Relief Committee, Sick Committee, Social Committee, Attendance Committee, etc. It was thought best to limit the committees here to two to begin with, and we decided upon the Attendance Committee and the Social Service Committee. It was understood that the president and secretary of the class must be Christians, the other officers need not be. Perhaps the best idea of the membership of the class can be gained by stating who the officers are who were elected: The president was one of the evangelists; the vice-president, the head doctor in the Government hospital, a non-Christian; the recording secretary, a Christian teacher; the corresponding secretary, a leading business man and non-Christian; the treasurer, one of the head teachers in the Agricultural College, a non-Christian. The class is to

meet once a week for the study of the Scriptures; they are to carry on some social service work and to meet socially, say once a month. The most important and hardest officer to find was the teacher for the class. It lies with the teacher whether the class will prosper or not; he must have a good education, and be a man with ability to teach and personality enough to draw the men to him. We tried to get a man not in the employ of the mission to do this, but we could not find such a man and had to fall back on the Chinese pastor, who was a B.A. under the old régime and who is a graduate of the Nanking School of Theology.

MR. DOAN'S TEACHING.

Mr. Doan's Bible studies were taken from the Gospel of Luke. They were clear-cut, concise lectures, with the one object in view, viz., the leading of those who heard to a clearer realization of what it means to be a Christian. Mr. Doan applied the teaching of Jesus to all classes, rich and poor, learned and unlearned; and one sentence, which he repeated over and over, was, "Christianity is a life, not a system of theology." In addition to his Bible readings, he gave two public addresses, one on "The New Consciousness in Business," which had a deep effect upon the many business men who heard it.

I have written at length about the



The above is a Bible class of sixty Chinese women at South Gate, Nankin. This class was organized during Mr. Doan's meetings in Nankin. It is easier to get the men into classes than it is the women in China. The significance of this class can be realized. Most of them are not Christians, but are studying Christianity and are called in mission circles, "inquirers." Miss Mary Kelly, who has charge of these women, can be seen in the second row from the rear, and Mrs. Doan sits in the front row.

meetings at Nantungchow because, with some few variations, the meetings in all the stations were alike. In Nanking, Wuhu, and Luchowfu the meetings were well attended and much interest was manifested. In all these places classes were organized and are going along successfully. In a letter received from Nantungchow a few days ago, the teacher of the class wrote that there were ninety-five in the class, not counting the Christians. A number of influential men had joined, including the president of the local branch of the Kiangsu National Bank.

CONFERENCES WITH CHINESE WORKERS.

In addition to the direct public work which Mr. Doan did, his conferences with the Chinese workers, suggestions as to how to reach the people and keep them interested his plan for carrying on church work in a businesslike, systematic way; his emphasizing of the need for Bible study; his humble attitude on all questions, and his strong personality were factors which led many Chinese and missionaries to a fuller realization of what it means to be "workers together with God." The fact that Mr. Doan, a business man with many interests in the homeland, was willing to leave them all and devote his time to going from station to station to teach the Bible and, in addition, all at his own

charges, made a wonderfully deep impression upon the Chinese.

TIME TO START MEN'S BIBLE CLASSES.

To many it seems apparent that the time has come, in our resident stations at least, to start organized men's Bible classes. That movement is being used in the homeland to bring thousands of men to Christ and into the churches. If we are to reach the responsible Chinese, it must be done in some such way. The Young Men's Christian Association is doing this in a most successful manner for the students, but no such effort is being made by our churches to reach the other classes. The fact that in all stations the halls and churches are packed to overflowing when the gospel is presented in some such practical way, indicates that these people are seeking the truth. We cannot wait till a Sherwood Eddy comes along, nor can we expect business men from home to come out to conduct Bible classes, but we can organize our Sunday-schools, our adult classes, and we can train Chinese teachers to teach. We can present an all-round gospel, and demonstrate by our good deeds that the teaching of Jesus is not a system of doctrine (good as that may be), but a way by which we may live a godlike life of service, thus drawing men to Him, who said, "I, if I be lifted up from the earth, will draw all men unto me."

Wuhu, China.

An Every-Member Canvass.

Christ Church in Nashville, Tennessee, conducted in the autumn an Every-Member Canvass among its thousand communicants, which was productive of striking results, financial, social, and spiritual. Only two persons were found in the parish who declined to give anything. Nearly three hundred persons who never gave systematically to anything before have now pledged themselves for both the parish and missions. The amount pledged to missions has been increased from \$1,300 to \$2,700, and the contributions for parish support have at the same time been

nearly doubled. The workers in Nashville feel that such a campaign is a thoroughly efficient and businesslike method of dealing with missionary support and interest. They say: "Our King calls us to scheme and plan and work. He tells us to set the biggest brains we have to devise the best methods to carry out the biggest work He has ever given men to do; to carry it out with the least waste, and to go into such detail about it that every man, woman, and child shall have a share in it and feel responsibility for it.—*Missions Review of the World.*"

Valuable Testimony.

DR. J. E. WILLIAMS.*

A week ago last Sunday I spent the day with Dr. and Mrs. Osgood, of Chuchow, addressing their church service in the morning and speaking to the members of the Local Reform Society and others of the gentry and students of the city. I wanted to tell you what a splendid work your people are doing at Chuchow and all that region. Of course, I know this is no news to you, nor was it to me, but the extent and splendid character of the work I had not realized so fully. I know of no mission station where the relations of the missionaries with the leaders of the city, the gentry, students, and officials are quite so satisfactory as at Chuchow. They have elected Dr. Osgood president of their Reform Society.

The society has developed a splendid

*Dr. Williams is one of the leading Presbyterian missionaries in China.

constructive program, building roads, securing a large tract for park, giving attention to sanitation, interest in education, inspiring the people to grapple with their own problems in wise ways, and all recognizing that this inspiration is really coming from Christ to his church. Our third little daughter, Dorothy, was with me on the visit, and we enjoyed it to the full.

We have just learned that the gift from the Teachouts of Cleveland is now available for the completion of the operating pavilion of the Nankin University Hospital. This morning I went through the operating pavilion. You will be interested to know that Dr. Butchart is now superintendent of the University Hospital. The operating pavilion, with all its new appointments, is perfectly splendid. I wish the Teachouts, father and son, could realize how their gift is appreciated.



TEACHING NEW CHINA.

Our Mission Boys' school at Nantungchow, China, in charge of John Johnson. Mr. Johnson, Mr. Plopper, and Mrs. Johnson can be seen at the right. These are fine promising boys.

Biographical Sketches of Our Missionaries.

DR. C. L. AND LETA M. PICKETT.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Cyrus Lindley Pickett was born near Emporia, Kansas, forty-four years ago. His parents were Friends of the old school, and his early religious teaching was according to the tenets of that



communion. One of these tenets is that the Bible is the inspired word of God, and another is that Jesus is the Christ, the Son of God and the Saviour of the world. In the autumn of 1893 Cyrus was baptized by Isaac Newton McCash. After four years spent in Drake University, he was married. For one year he and his wife served the church in Harlan, Iowa. Then they both entered the John A. Creighton Medical College in Omaha, Nebraska. They were graduated from that school in May, 1902.

Leta Lois Major was born in Pontiac, Illinois, in the year 1874. At the age of twelve she was baptized. She received the degree of B. L. from Drake in June, 1897, and M.D. from the John A. Creighton Medical College in May, 1902. Her marriage to C. L. Pickett took place August 25, 1897.

In September, 1903, Dr. and Mrs. Pickett were sent as medical missionaries to Laoag, Philippine Islands, by the Foreign Society. They reached the field in November of that year and have been there ever since, except the one year when they were at home on furlough. In their first term of service there were 1,274 conversions, and the medical work grew from nothing to a dis-

pensary in which 10,095 patients were treated in 1909. The receipts from the medical work in the first six years amounted to \$10,868.68. On the 7th of May, 1909, Dr. and Mrs. Pickett left Manila on furlough and reached Seattle on the 3rd of June.

Since their return to Laoag after their furlough, Dr. and Mrs. Pickett have carried on three lines of work. First, they have ministered to the sick. They have treated patients suffering from leprosy, syphilis, smallpox, malaria, Asiatic cholera, and the other diseases common to humanity. Patients come from all parts of a province containing 180,000 people. They have treated patients from adjoining provinces. Dr. Pickett has visited the mountain people of Abra and has visited the Cagayan Valley. He has established branch dispensaries in other towns. He has performed surgical operations, internal and external, simple and complex, major and minor, including the removal of tumors of all sorts and sizes, amputations, cataracts removed. Dr. Pickett has superintended the building of the Sallie Long Read Memorial Hospital at a cost of \$8,379.15. The money for this building was furnished by R. A. Long. Secondly, he has preached in the dispensary, in the chapels, in market places, by the wayside, among the mountains. He has trained evangelists and directed their work. He has taken young men with him on his preaching tours, as Paul did in his day. Thirdly, he has taught a Bible class of high school boys; has trained nurses and pharmacists; one day in the month the evangelists and church leaders have come together for conference and instruction; institutes lasting two or three days are conducted in the principal centers. Gospels and leaflets and tracts have been distributed. On all preaching tours a supply of literature has been taken along. This has been sold or given away. Many people said to him, "We want to know what the Bible says, but we have no teacher."

The Doctors Pickett are the only qualified physicians in that part of the Islands. The nearest other physician is fifty miles away. It can easily be seen that they are kept busy in serving so large a territory. The Philippine Assembly has granted \$3,000 a year in token of appreciation of their services and to assist in carrying on the work among the poor.

Dr. Pickett is the Living-link of the church in Pomona, California: Mrs. Pickett is the Living-link of the Central Church of Denver, Colorado.

Returns From a Great Children's Day.

The Sunday-school at Calhoun, Kentucky, sends an offering of \$20.76, doubling their apportionment.

Children's Day offering, Central Christian Bible School, \$440. (Telegram).—E. H. Browder, Dallas, Texas.

An offering of \$171.51 has been received from the Owensboro Sunday-school to apply on their Living-link support.

The Grandview Avenue Sunday-school, Portsmouth, Ohio, sends a splendid offering of \$51.25 for Foreign Missions.

Observed Children's Day with an offering about fifty per cent larger than last year.—Clariss Yeuell, Plainville, Indiana.

The Sunday-school at Greenville, Mississippi, sends an offering of \$12. Mrs. W. F. Witherspoon is the superintendent.

An offering of \$200 has been received from the Paris (Kentucky) Sunday-school to apply on their Living-link support.

Our Children's Day offering yesterday was \$130. We had a really great service.—George A. Cuthrell, Sherman, Texas.

At our Bible-school session this morning we completed pledges for our Living-link missionary.—L. B. Haskins, Palestine, Texas.

Our Children's Day offering for Foreign Missions this morning was \$163.—L. E. Murray, pastor Christian Church, Richmond, Indiana.

The Sunday-school at Bachelor Creek (Wabash), Indiana, sends \$165 as their Children's Day offering for Foreign Missions.

The Seventh Sunday-school, Indianapolis, Indiana, sends an offering of \$110.81 for Foreign Missions. E. S. Cummings is the pastor.

Our Children's Day offering was \$104.34 yesterday.—G. H. Doust, South Geddes Street Christian Sunday-school, Syracuse, New York.

D. C. Jones, treasurer, Union Avenue Christian Sunday-school, sends the Children's Day offering of \$127.42. Their apportionment was \$100.

The Sunday-school at Leavenworth, Kansas makes a fine offering of \$30.11. B. E. Parker is the pastor and also the superintendent of the school.

J. W. Jones, pastor of the Fowler (Kansas) Christian Church sends their Children's Day offering of \$27.85—twice the amount of their offering last year.

The Cynthia (Kentucky) Sunday-school sends \$201.35 to apply on their Living-link. Their apportionment was \$150. J. B. Simpson is the superintendent.

The Sunday-school at Buhl, Idaho, sends an offering of \$3.01. This is a new school, and the offering is the first contribution they have made to outside work.

W. H. Hoover, superintendent of the Sunday-school at New Berlin, Ohio, sends the Children's Day offering of \$50—almost twice the amount of their apportionment.

The Saint James Street Sunday-school was asked for \$25. The offering was \$40 in cash, with an average attendance of fifty.—G. J. P. Barger, Boston, Massachusetts.

The offering from our Sunday-school yesterday reached \$225. Our apportionment for the school was \$100.—W. F. Richardson, First Christian Church, Kansas City, Missouri.

An offering of \$126 has been received from the Mount Sterling Sunday-school for Foreign Missions. Their apportionment was \$50. W. H. Strossman, Jr., is the superintendent.

Children's Day to-day. Bible classes' attendance, eight hundred and sixty-five. Of-

fering, \$635.50. More to come.—Abbott Book, First Christian Sunday-school, Cedar Rapids, Iowa.

Great day yesterday, with 1,036 present. Cash, \$406.73. Birthday box and pledges will make up the balance. This is a big thing for us.—C. R. Oakley, Pastor, Portsmouth, Ohio.

The offering from the little Sunday-school at New Boston, Missouri, was \$19.05—almost five times their apportionment. E. J. Cantwell is chairman of the Missionary Committee.

The little Sunday-school at Hazelwood (Mooresville), Indiana, sends their first Children's Day offering for Foreign Missions of \$10.79, more than double their apportionment.

The North Middletown (Kentucky) Sunday-school makes a splendid offering of \$139.72 for Foreign Missions—the best they have ever done. John W. Jones is the superintendent.

The Burris (Sharpsburg), Kentucky, Sunday-school sends an offering of \$20.07 for Foreign Missions. This is a new school, and this is their first offering from Children's Day.

The Central Church Sunday-school, Detroit, Michigan, gave \$270 on Children's Day, and the exercise was given with enthusiasm and deep interest.—A. C. Ward, Superintendent.

Apportionment of Central Sunday-school was \$150. We reached this and more. Had one of the best Children's Days the school has ever had.—G. H. Brown, North Tawanda, New York.

It is with great pleasure that I inform you that our offering for Children's Day will probably exceed \$30.—A. B. Marshall, Bismarck Avenue Christian Sunday-school, Indianapolis, Indiana.

Lawrence (Kansas) Sunday-school had their Children's Day offering the 30th of May. They raised \$147—far beyond anything previously given. The school is happy. E. T. McFarland is pastor.

Independence Boulevard Christian Sunday-school will reach \$600 for Children's Day, and may go considerably beyond this. They support their own missionary. H. F. Bransteter is the superintendent.

The result of our Children's Day offering was \$46. We will make it \$50 by the middle of the week. This is a liberal offering for this congregation, which has endured so many hindrances.—J. S. Hawkins, Princeton, Kentucky.

Our Children's Day offering yesterday was something over \$97, and we will make it \$100. This is \$20 more than we expected to raise.—J. B. Huntley, Ivanhoe Park Christian Sunday-school, Chicago.

Yesterday we had Children's Day at Franklin Circle with 811 present. Our cash offering was \$151. We have pledges to bring it up over \$200—our aim.—David Wm. Teachout, Cleveland, Ohio.

We are glad to advise you that we secured three times the amount of our apportionment for Foreign Missions in our Bible-school Sunday.—H. H. Cross, Superintendent, Edgewater Christian Sunday-school, Chicago, Illinois.

Had a great day yesterday. Offering will total \$420. This is the largest offering in the history of the school. Our people are happy in the part they are having in lighting up the "Dark Continent."—W. E. Pierce, Huntington, West Virginia.

Our cash offering yesterday was \$600. Think it will reach \$700 when all is in. Wabash Avenue had \$75 in cash. They expect to reach \$100.—William Spanton, Superintendent, High Street Christian Sunday-school, Akron, Ohio.

Just a word to say that the Valparaiso school yesterday doubled its apportionment for Foreign Missions. We were asked to give \$50 and our offering was nearly \$100,

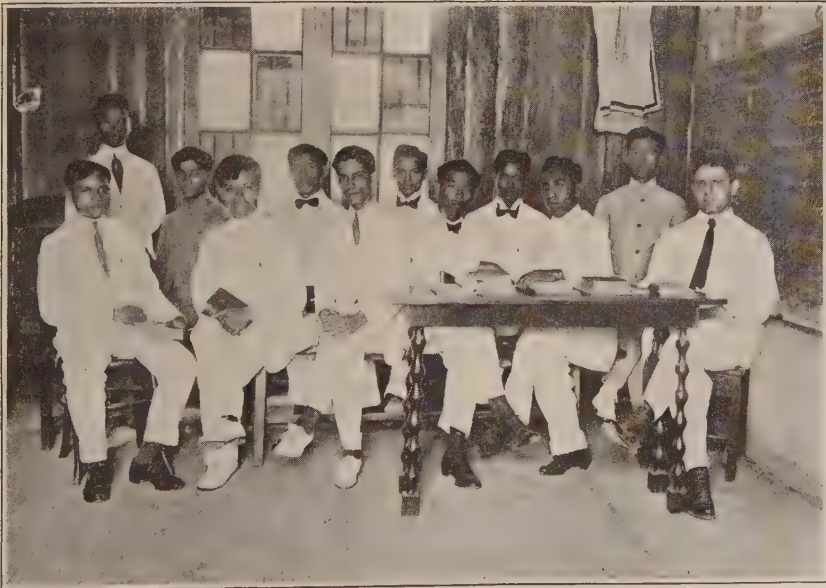
and will be that when all the money is in.—Claude E. Hill, Valparaiso, Indiana.

We had a great Children's Day exercise last Sunday. We raised about \$200, and will send that amount by early mail. In accepting our Living-link we are multiplying our largest previous offering by three.—Elmer Ward Cole, Central Christian Bible School, Huntington, Indiana.

We observed Children's Day yesterday. We will send in a few days about \$190—an increase of from sixteen to twenty dollars over last year. You will not forget that our offering last year was more than four times greater than any previous year.—J. N. Scholes, Johnstown, Pennsylvania.

Our aim was \$65. Last Sunday when we took the final offering and counted it all up, it was \$82.96! There were only one hundred and fifty present. We are hoping to make it \$85 when it is all in hand.—Russell M. Bythewood, Superintendent, First Christian Sunday-school, Savannah, Georgia.

The church at Hannibal, Missouri, G. A. Campbell, pastor, is planning largely for their Every-Member Canvass. They are using one hundred men to solicit every member of the congregation. They expect to pledge \$4,500 for current expenses and \$2,000 for missions. Brother Campbell writes that the Every-Member Canvass is the greatest annual event in their congregation.



TRAINING THE MINISTRY IN THE PHILIPPINES.

Bruce L. Kershner and his Bible students in Manila, Philippine Islands. These young men are being trained as pastors and evangelists.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

The high school in Harda reports an increase of Rs. 500 in the grant-in-aid from the Government in the past year.

Miss Mary L. Clarke, of India, writes: "I am quite well and strong and would on no account think of leaving just now, but both parents are ill and need me; and the war, too, has a very depressing effect upon them, as upon us all." Miss Clarke's furlough is due, but she is eager to stay on and assist in the work.

Dr. and Mrs. C. L. Pickett and Mr. and Mrs. D. C. McCallum have been spending their vacation at Baguio. There are no mountains in the Philippines to which the missionaries can go, as they can go in India. Baguio is three or four thousand feet above the sea and is a delightful place in which to spend a few weeks.

Mrs. M. B. Madden, of Osaka, Japan, writes: "We are overwhelmed. The first of April we announced that we would receive the names of twenty-four to be admitted in the place of the twenty-four graduated, and the not-to-be-refused parents or other relatives of just seventy-six little tots insisted their own should be taken. What shall we do?"

Dr. G. J. P. Barger has finished his work in Harvard. He has been giving special attention to the study of tropical diseases and their treatment. He and Mrs. Barger expect to leave for the Congo about the first of August. In the meanwhile, Dr. Barger will visit a number of churches and talk to them about the work to which the Lord has called him and to which he has devoted his life.

Miss Edith Parker, of Tokyo, Japan, writes on April 30 as follows: "I am busily getting ready for the home-going, but find the claims of the work here have an even deeper hold than I had imagined. I trust that I may be able to give many years to this work of redeeming Japan for Christ." That is the feeling of every true missionary. It is hard to leave the field even for a needed furlough.

The union evangelistic meetings in Osaka, Japan, began on the morning of April 3 in a rain. Over four hundred people listened quietly and with interest to the several speakers. Mr. Madden was in charge.

There is a large shed in the park, and the people met in it. The meetings are to be out of doors in fair weather. A number of the Christians from both churches were doing personal work.

Thomas A. Young, of Fukushima, Japan, writes: "We had one baptism at Shirakawa yesterday—this is an out-station from Fukushima, and a very promising field. There are several more in Shirakawa, as well as a number here in Fukushima, who will be baptized in the near future. We are busy preparing for the Doan meetings. Prospects are good. We will follow them with a week of evangelistic services."

Charles P. Hedges, of Longa, Africa, writes: "This is the fortieth year of the Society's history, and this month marks the sixteenth milestone since the Society gained a footing on African soil. As I think over the past of our Congo mission, the hand of God seems to be pre-eminent. Men have come and gone, but that power has remained ever present. For all success in this work we must make acknowledgment to our God."

Dr. Mary T. McGavran, of Damoh, C. P., India, writes about the plague in Damoh: "Almost every day some of the people die. The Christians have all been spared so far. When the plague became bad they left the town at once and live out in the open in huts, ready at any time to move again should a case develop near them; whereas the poor, foolish people who remained in the town have been dying and passing the disease on to others."

A. G. Saunders, who is now in Australia, is determined to let nothing keep him from returning to his work in the Philippines. He writes: "You may depend upon my doing so as soon as I am free. My daily prayer is for an early return. I shall save every cent I can to avoid delay when the time comes. It makes me unspeakably thankful to know that you are willing to let me go back. My books and furniture are in Laoag, and I told Dr. Pickett not to sell them."

Miss Edna V. Eck, of Bolenge, Africa, writes: "We are anxiously looking for Dr. and Mrs. Barger's arrival. Mr. Hensey left me in charge of the printing, and I am anxious to have some one come who knows more about it than I do. The boys are well

trained, however, and are doing very good work. We have completed the book Mr. Hensley had more than half done when he left—a revision of *The Gospels*, with *Acts* added. We hope to have the entire New Testament before many years."

Miss Stella Franklin writes that the Mungeli work is to her the greatest and most promising of any work, outside of the orphanages, that she has seen in India. She writes: "I never had a work so hopeful of immediate results as the work I am doing in my school and immediate community. I have been here eighteen months, and I feel I am just beginning to get acquainted with the people. Customs and the dialects are all new." Miss Franklin is entitled to a full year's furlough, but wishes to take only half a year.

David Rioch, of Damoh, India, writes: "The greatest need we have in India to-day is more new stations to be opened in the Mungeli district. There our work is most promising. There are more converts being won in that district than in any other quarter where our Society is at work. Other societies are wanting to come in. The opportunity is ours now. We need to concentrate on these places. If long ago we had placed more workers in these parts, we would now be counting our converts by the thousands rather than by the hundreds."

W. H. Erskine writes that Osaka is stirred by the three years' evangelistic campaign. Our own missionaries are having a part in the work. Mr. Erskine preached at several towns with Bishop Hiraiwa. He is also to preach in the Congregational, Presbyterian, and Baptist churches, and at our own. The pastor of our own church is in the hospital. The night school is prosperous. There are forty new students. The kindergarten is full. The Lord is doing great things in Osaka. Ishikawa San is helping in the union work and in our own work.

Herbert Smith, of the Congo, writes that the chief of the distant village where Ray Eldred was buried has recently been converted to Christianity. When Mr. Smith first saw him, in 1912, he was a raw, filthy, heathen man. At Christmas time he came to Lotumbe station clean and dressed as a Christian. The influence of Ray Eldred's sacrificial death has been very marked on that whole section of the country. Recently there were three hundred baptisms at that point. Brother Smith reports that about the only heathen people left in the town are some of the very old people and the children.

W. L. Burner: "Personally, we are more encouraged than ever with the work here and understand that we are just beginning to get into shape to do the work. It will necessarily continue slow, but it is responding and will do even better, I am sure. Our greatest need is a larger force, also a school here in Matanzas. I go to Manguito Monday, where some half dozen are waiting to be baptized. I consider that one of our very best works. They meet in a private home and have great hopes for a church building. We have kept them waiting long and must soon make good to them with a building."

Missionaries in India and North Africa have suggested that Wednesday, June 30, which will be the six hundredth anniversary of the martyrdom of Raymond Lull, be observed as a day of prayer for the Moslem world. The evangelization of the two hundred millions of Islam is one of the most difficult tasks of the modern missionary enterprise. Devoted men and women of God have consecrated their lives to this task, and recent years have seen signs of large encouragement. Moslems in many lands can now be reached with the gospel. But Islam is still powerful and aggressive. The situation calls for conference and prayer.

O. J. Grainger, of Mungeli, India, writes: "During the year 1914 we baptized ninety-one persons here. A number of these were lepers, but the majority were converts from heathenism from the villages. The leper converts were also from heathenism, but we consider them on a different basis, as they are fed and clothed by the Leper Mission. Again, they do not count in the building up of a Christian community as others who are on their land in the villages. The task of training and developing these converts is a very difficult one. By being Christians they are cut off more or less from their old friends and associates, and they are cut off entirely from the old social organization. As the social organization of the villages is such as to make them economically dependent upon one another, the economic problem of the new converts becomes a serious one. For three and one half years the people in and about Mungeli have not had a good harvest. In fact, the total of the last three years' crops was little more than what would be considered one good harvest. Some of our Christians have gone, and others will have to go to other parts of India to find employment."

Letters from the Field.

INDIA.

A VISIT TO KULPAHAR.

MARY T. MCGAVRAN, M.D.

This summer I went on a ten days' visit to Miss Clarke's home—Kulpahar. It is called Kul-Pahar, many mountains. We



began to see the hills some distance away, and were soon among them. They are not mountains, but hills some two or three hundred feet high, composed almost wholly of great rocks, although some few of them are wooded. I reached the station early in the morn-

ing, having spent half a day and all night in the train and waiting in stations. Miss Clarke had told me to come just any time, so I hadn't let them know. The rains had just begun and the air was fresh and clean. The half-mile walk to the house was too short.

Miss Clarke and Miss Vance were about ready for their little breakfast—a cup of tea and toast—so they brought another cup for me, and we were soon all three talking at once. As I sat at table and looked out the back door, one of the great pile of rocks rose just before me—a picture with the door for a frame—it was a quarter of a mile away, and we promised ourselves a walk over there the next day. Miss Vance said there were deer there and we might get one, or at least a peafowl, but all that night the much-needed rain came down in torrents and several dry creek beds between us and the hill were brimful, so we couldn't go.

The mission is half a mile from the town, between it and the station, and consists of the bungalow, the insane department, the church—in which school is held—the sewing room, the women's department, and the girls' compound. All the girls sent there unmarried have a walled-in compound of their own—walls too high to see over. Down two sides of it are rows of houses and in these houses the girls live, two or three in a house. The girls work in the sewing room, in the fields and garden, drawing water, teaching

in the school, looking after the sick, doing anything and everything for which they are *paid*. Out of their pay they buy their clothes and food, everything they need. If a girl works well she can put by a little every month to buy extra things for her marriage. They do all their own buying, cooking, and house-keeping, alone or in little groups of two or three. There is a well in the compound and flower beds. In the rains and winter there are numerous little private gardens. This is where the girls live who are too old to be in the orphanages or have shown no ability to learn in school. Girls who are able to keep on with their school work go to Bilaspur after the Primary Department.

In the women's compound are widows and little babies. These are a much more difficult problem. They come from everywhere and are of all sorts—many of them women who have become Christians in our different mission stations and found it hard to live alone; some orphanage girls whose husbands have died; some who were not Christians when they went there. Two were taken in while I was there who had little children. They have some queer old pieces, and many very sad cases. They live quite separate from the girls, but they go to school, church, sewing, and outdoor work all together.

Miss Clarke's day is a long one, and it sometimes is a night as well. While I was there I heard, in the middle of the night, some one screaming at the top of her voice. As the night watchman had just passed my door, I knew I needn't worry as he had heard it, too. In the course of a few minutes I heard Miss Clarke get up, throw a coat around her and hurry off. I guessed the time it would take her to reach the place, and sure enough the noise stopped suddenly. I *couldn't* imagine what the trouble had been. She was very cool about it. She said one of the women from the insane department had been allowed to stay with a friend in the women's compound and, waking up in a strange place, had become excited!

After prayers, the whole community has two hours' outdoor work under Miss Vance, while Miss Clarke sees to things—a thousand and one things—visits the dispensary and kitchen, visits the babies—looking each one over carefully—orders different food or med-

icines for any who need it—in fact, makes her rounds. This is followed by two hours in the sewing room. In the meantime the blind women grind, others draw water, etc., but all who can possibly learn to sew do so. Miss Clarke sits at her table, busy all the time giving out work, taking in finished pieces, inspecting, keeping order—which is no small thing where fifty women are sewing. They do the loveliest work—most of it embroidery on linen. One very poor woman who went from Damoh several years ago is making enough to be able to put almost half in the bank and live well. She couldn't sew at all when she left Damoh. After the sewing they have two hours for noon. School opens at one o'clock and Miss Clarke is again at her desk, but does not have much teaching to do. For two hours the women, old and young, big and little, work at their books. Almost all of them can learn to read, even those quite old. Then the bell rings and they troop over to the sewing room again and put in two more hours at work, with Miss Clarke in attendance. In the meantime Miss Vance has been marking out for those who do embroidery, or planning plain sewing. Miss Vance has charge of the gardens, orchard, and fields.

They raise the finest peanuts over at Kulpahar. The women do every bit of the work except the plowing. All the cultivation is by hand. It is a splendid arrangement for the health of the people in the home. Every one must do that two hours' work out of doors. There is a small compound for girls with tuberculosis. Almost every one sent there shows improvement. The home stands out in the open, so gets the best air going. Miss Cowdry is also in Kulpahar, but her work lies mainly in the town and surrounding country, among Hindu and Mohammedan women; but any one living in the bungalow must give time to the Industrial Home also, and be prepared to take over work when necessary. Miss Clarke has been very well and has not left the station since taking over from Mrs. Lohr, in April, 1913, except may be for a day or so. But she is needing a rest now, and expected to go home in October had not the war upset all our plans.

One of her rather perplexing duties is to marry off her many daughters. When I was over there were some fifty—or may be more



Kulpahar women pounding stone in their courtyard.

—quite desirable women. She sends off groups of three or four every once in a while. Two came to Damoh last spring, such nice girls. We, and also their husbands, have been very much pleased with them. A half dozen brides went over to be married in and about Bilaspur and Mungeli last week. All wee babies are sent to Kulpahar, and graduate at four or five into the orphanages.

One of the great lessons learned at Kulpahar is to buy and manage for one's self. A girl from Kulpahar knows what sort of things to buy and how much to cook for two, instead of wasting her husband's pay for six months while she learns.

The out-door work under Miss Vance is another good thing. A girl who is in a school where there is only a little personal work to be done is likely to feel herself above doing the work which every wife should be ready to do until her husband is able to hire help.

Miss Clarke has half an hour's Bible lesson every day, which all the women attend. They ought to have a church in Kulpahar. The women sit on the floor, crowded so close together. If they had a new church the present house could be used for school and any other meetings necessary.

I have left out the kindergarten. All the little ones able to run about go to it in the morning, while the women are out at work. Shambabini bai is a very capable Christian woman. She has been long in the mission and is Miss Clarke's right hand. Once a week she opens her "store," and all the women and girls come to do the weekly shopping. She helps in the overseeing of the sick, of the cook-room, of the crazy people, of the children and babies. She is a great help in the work. This week a dear little baby girl came to us here in Damoh, only two weeks old, but so bright and sweet. I had knitted some little booties; Miss Franklin had a little woolen cap made in her girls' school, and Miss Griffith got out her machine and made a little red flannel shirt. Then we cut up an old tablecloth, and lo! an outfit for our new baby. We packed a basket to make it soft, put our baby in it, and Miss Franklin took her off to Kulpahar to live in the home and grow into a good woman. So many babies are sickly and so many die, but we think Champa, as we named her, will thrive. We believe in Kulpahar and Kulpahar methods, and predict a happy future for our New-Year's baby, and ask God's blessing on her home.

Damoh.

SOME OF THE DIFFICULTIES ENCOUNTERED.

DR. GEORGE E. MILLER.

Mr. Moody and I have just returned from a visit to Rahatgaon, one of Harda's outstations. We went out on Wednesday and met the evangelistic party, which had been out touring. We went from Rahatgaon about four miles and pitched our tent in the jungle near the foot of the hills. We were among the ignorant jungle people, who have had no advantages in life and to whom spiritual ideas are altogether alien. The people are interested only in eating, sleeping, and quarreling. We preached to a group sitting around the village blacksmith, and when we were through an old woman said, "Whether I go to hell or do not go, what is that to

you?" At another place we met up with a proud Brahman caste. Preaching to them was like casting pearls before swine, so we desisted. I write these things not because I am discouraged, but to show the difficulties we have to meet in our work, and to show our own constituency the wall of ignorance and indifference which must be broken down. For our mutual encouragement let us remember that breaches have been made in the wall and that in hundreds of villages and towns there are eager listeners and the people are friendly. Neither are all the people ignorant; India has some of the brainiest people in the world. The trouble is that the Brahmans have not passed on their advantages to others.

INDIA CONVENTION REPORT.

DAVID RIOCH.

In Jubbulpore, from March 5 to 11, was held the annual convention of the India Mission of the Disciples of Christ. We be-



lieve we had our very best gathering, certainly our largest, for there were sixty-six in all, not including the children too young to sit at the table. Besides most of our Christian Woman's Board of Missions and Foreign Christian Christian Missionary Society missionaries, five of our good Aus-

tralian brethren met with us. We did enjoy their fellowship, and wished they were more closely allied with us in all our work.

The spirit of the whole convention was most helpful, for it was hallowed by the memories of one whom the Master felt was worthy of even a higher place than to remain in our midst to work for India's redemption. We all miss her very much, but those who knew her best feel sure none amongst us was more worthy the place the Saviour had ready. It does seem as if in taking our best, He was simply giving the rest a little more time to acquire that spirit of loving-kindness, of real helpfulness, that was so natural to Doctor Martha Smith. On Sunday night, in our Jubbulpore church, was held a memorial service, in which was sounded such a deep note of love and sympathy that told of the beauty of her life and the place Doctor Smith had found in the hearts of her fellow-workers.

Our convention opened with a devotional period, after which we listened to the con-

vention sermon. Every morning before the work of the day began we spent the first hours in devotional service and in listening to a helpful address.

The vast amount of work that has to be done in our conventions permits only a very little time for the social side, and so our Program Committee, aided by the Catering Committee, arranged our first evening for a social gathering. In addition to all our own missionaries, quite a number of the missionaries of other missions working in Jubbulpore, the Church of England clergyman, the secretaries of both the Young Woman's Christian Association and Young Men's Christian Association, and a number of laymen, warm friends of us all, were gathered in Dr. and Mrs. Brown's home. You will have to get among a crowd like that to know just how much every one enjoyed the evening.

Sunday came as a welcome break in the business of the convention. Early in the morning the Hindi Sunday-school in our church was conducted by one of the visiting missionaries. Other of our missionaries occupied pulpits in both the English and native churches. The secretary of the Young Men's Christian Association secured one missionary to speak to the soldiers—young Christian fellows out here in the Territorial army, who are mostly homesick or anxious to be at the front. In the evening, at 4 P. M., was held the church service in Hindi, followed by the Lord's Supper, and at night the memorial service.

After breakfast one morning we had a very pleasant time in listening to the welcome tendered to the new missionaries and those who had just returned from furlough, and to the responses of these. We certainly are fortunate in getting so many new missionaries, and in the return of the old. The one regret expressed was that Mrs. Lohr could not be with us, too.

On four nights after dinner we listened to some very earnest talks on the experiences of the year from some representative of each station. These addresses were very much appreciated and were very helpful.

In our convention this year, besides the usual business, the one thing we had before us was the consideration of all our rules, etc., arranging them into a manual for the guidance of our mission co-workers. Our secretary had been asked by the last convention to go over all the rules that had been passed in previous years, cull them over, and put them into shape to bring before the convention. This he did after an immense amount of labor. As our whole work is in the hands of separate committees,

these were asked to consider those rules pertaining to their own department and submit them to the convention.

When the close of our convention came, most of our people felt tired in body, but all were strengthened in spirit and each one turned his or her face back to the different stations with new hopes, purposes, and strength for another year's work.

PHILIPPINE ISLANDS.

SEMI-ANNUAL CONVENTION OF ILOCOS SUR.

W. H. HANNA.

Cabugao is a town of upwards of twelve thousand inhabitants, lying twenty-seven kilometers north of Vigan on the king's highway. The gospel had its entrance there some eleven years ago, and some principal people were the first to obey. Quite a few of their dependents followed in their steps rather, I fear, than in the steps of Christ, for while almost three hundred have been baptized, not one third may be counted faithful. Granting that they entered with sincere heart, they failed to go onward in the divine way. Gambling, drinks, women, and indifference make gospel work hard there, not to mention Romanism, which is well-saturated with the just mentioned enemies of holiness. Nevertheless we have seen progress in Cabugao this last year. Some who had grown cold have been quickened; a chapel lot has been purchased, a chapel erected thereon and roofed with iron, and the semi-annual convention held in the chapel. All this heartened the brethren and made some impression on the town.

The president of the convention had visited many of the churches and presented the aim and purposes of the half-year. Envelopes were sent to the churches, and all were urged to help raise fifty dollars, which was to be equally divided between church erection and evangelization. During the six months previous the convention funds had aided two churches to build chapels, and had supported a Bible-woman and an evangelist, and the fruits of the former offerings were showing. So there was some enthusiasm aroused, if not notable liberality.

The reports of additions to the churches since October showed one hundred and thirty-nine baptisms. Almost one half of those baptized came out of paganism and not Romanism. Sixty-six were baptized in the regions about Tu-i, where Catalino Valera labors. The power of their demons disappears when quinine, sulphur, salicylic acid, and calomel are tried on the pagans,

and they are ready to hear of Christ. The workers supported by society funds presented encouraging reports, but out of nineteen churches only three are directly assisting in supporting those who minister the word to them. Within the half year four new chapels have been built, two of which received no aid from missionaries nor the treasury.

When all the money brought to the convention by the delegates of the churches was counted, it was found that almost four dollars was lacking to make fifty dollars. A special offering was called for at night, and amidst songs, prayers, and exhortations, more than enough was realized to meet the need. Later, seven dollars was given also. One young lady pawned her ring to help with the offering.

After the afternoon sessions the delegates scattered to the various sections of the town to preach the gospel. The Sinit brethren were present with their band and helped to make melody and advertise the convention. One believer obeyed the Lord in baptism while we were present. The new chapel is another mark for the strongest Romanist arguments—it was stoned during one evening session.

As is usual, the people of the convention town furnished cheerful and ample hospitality, and a genuine brotherly love was manifested on every side. The resolutions

passed indicate a desire for large things for Christ. There will be found an occasional brother who shows hilarious giving. It is necessary for one church to remove its house of worship from a hillside that is being washed away. They asked two dollars and a half to assist in the work and to aid in putting in a board floor. One brother in that church has offered an ox to serve as food for the workers when the task is begun. It was proposed to have Ilocos Norte join Ilocos Sur in the work of supporting a home missionary for all his time. A teacher is to be sent to one of the towns where some pagans have turned to the Lord, and a Bible-woman will be sent out. These things cheer the hearts of the Lord's servants, and we anticipate that great things will be done in the name of the Lord in the coming years here in the Philippines.

MANILA NOTES.

B. L. KERSHNER.

Manila notes did not appear last month because there was so much occurring that the time for writing went by before the notes were written. In the Bible College this has been the period of final examinations and Commencement, and in the evangelistic field it was the period of Easter with all that means in the Philippines. Every available man was engaged for the Seven Words'



THE BIBLE SCHOOL IN THE EAST.

This is the Sunday-school at Laoag, Philippine Islands, in February. This is one of the best schools under the direction of the Foreign Society. The leaders in this school go out in the city Sunday afternoons and teach many Bible classes in the homes. The aggregate attendance in school and classes is 800.

service at some outside point long before the date arrived.

Commencement exercises occupied the nights of March 28 and 29, and combined in one the programs of three schools—the Nurses' Training School, the Evangelists' Training School, and the College of the Bible.

On the night of the 28th a special service of the church was devoted to the graduating class. It would have been a Baccalaureate service if we had been conferring degrees, but as we do not confer degrees, it was a service of that kind without the name. The class marched in a body to special seats at the front of the chapel and heard a sermon by Mr. Emiliano Quijano, one of the former graduates of the Bible College.

The program on Monday night consisted of addresses and essays by some of the graduates, and the conferring of diplomas and prizes. In all there were eleven graduates: two from the Training School for Nurses, eight from the Evangelists' Training School, and two from the Bible College. One of the graduates in the College of the Bible completed the Training School course also and was graduated in the two schools, thus making one less in the full class than the number of diplomas given.

The special church service on Good Friday began at 2 o'clock and continued until 5:15 P. M. A sermon was preached by a different speaker upon each of the seven sayings of Jesus while he was upon the cross, in addition to special music and other exercises. The audience was large, crowding the chapel, the vestibule to the Mission House, the class room on the opposite side, and extending into the street in front. This audience was unusual, but our chapel is regularly crowded at all services. We felt the inconvenience of this particularly at Commencement time.

The Daan ng Kapayapaan, our Tagalog paper, has made another jump of a thousand in the number of its subscribers, making a total of thirteen thousand. Improvements have been made in the size and form of the paper, and in the manner of getting it out, all of which, we think, will increase its effectiveness. It was feared that after the number of twelve thousand was reached, difficulty might be experienced in extending the circulation. This has not been found to be true. Subscriptions are coming in at about the same rate as formerly.

Our workers in Batangas Province report the spread of a peculiar superstition. The people in many places have become obsessed with the idea that a systematic and widespread scheme of poisoning is being carried

on by malicious persons. As a result they are nervous and fearful of strangers, sometimes resorting to almost violence to rid their towns of suspected persons. The origin of this superstition which has spread to such proportions is reported by a local newspaper to be due to a story given circulation by a Chinese tienda keeper. It seems that he sold some fish out of season, with the result that some people suffered from ptomaine poisoning, and in order to protect himself spread the report that unknown persons had placed poison in some of the wells. This story was believed rather than the facts of the case, and gave rise to the wave of superstition.

As evangelistic items we have to report the opening of a new Sunday-school in the home of a private citizen at Rizal Park. Attendance varies from eleven to twenty-one, and the people show interest in the work.

At Los Baños a woman, aged one hundred and fifteen years, was recently baptized. The chance came to her rather late, but she did not refuse it when it came.

A brother at Tanza, Cavite, has opened his heart and purse and given the local congregation a building to be used as a chapel. We would like to commend this example of consecration to brethren in other places.

JAPAN.

GOOD WORD FROM FUKUSHIMA.

THOMAS A. YOUNG.

The great event in April with the work here was the meetings held by R. A. Doan and followed by a series of evangelistic services. From the first these meetings were a success. As a result of the weeks' meetings, one hundred and forty-two persons signed cards signifying their desire to study the Bible. Among these were nineteen women, eleven primary school teachers, one banker, one doctor, business men, and students. We have organized four classes in the Bible school, and are doing all we can to conserve these results. We fully expect to secure a large number of real inquirers and later on for many of them to enter the church. The average attendance at the above meetings was fifty-six—among them being many men and women who will materially help the standing of the church in this city.

There have been two baptisms since our last report, and we have the promise of several more in the very near future. A regular feature of our work is the monthly meeting for women. This is growing in

interest and numbers—the April meeting having twenty-six present.

We now take offerings at all our church services and women's meetings except the Sunday night service—this we hope to add to the list soon.

Returned yesterday (May 14) from Haranomachi (an out-station); where we held Sunday-school and church services. About one hundred and seventy-five in the Sunday-school, and over a hundred at the church service. The future here is very promising.

The great need of our Japanese Christians is the realization of their own personal responsibility in the work of the church. To this end we are working, and ask for the prayers of the church at home.

NOTES FROM OSAKA.

MRS. M. B. MADDEN.

April 15 it was our privilege to be in Kyoto. Being a regular monthly holiday, it seemed as if "everybody and his wife and children" were on the streets. The great Buddhist temples, Higashi and Nishi Hongwanji, and all the streets leading to them were packed with people. Not mere sight-seers, but worshipers with their rosaries on their wrists. Never have I seen so many Buddhist priests in one day. They were everywhere, mingling happily with the people. In the temple grounds were big tents, where Buddhist preaching was going on. In the evening the priests were preaching in the tea-houses crowded with out-of-town guests. The people listened enthusiastically. I was surprised. I knew Buddhism was wide-awake; knew it was imitating Christian methods—but I did not know how joyously the message was being received. At one meeting where we paused longest to listen, each paragraph of the priest's sermon was punctuated by a chorus of "Naumamida Butsu," rivaling old-time Methodist camp-meeting "Amen's."

We slept in the home of a Japanese Christian friend not far from the Nishi Hongwanji, and before daylight we were awakened by the people thronging back to the temples again! Our little Christian efforts seem so weak compared to this strong, centuries old enemy—but our Lord has said, "The kingdoms of this world shall become the kingdom of our Lord Jesus Christ." Were it not for this promise our hearts would fail us many times. And also for our encouragement we remember that there are 1,380 students in Doshisha, a Christian university in Kyoto.

H. I. M. the Emperor has been pleased to grant 2,000 yen toward the fund for the

celebration of the fete at the Yasukuni Shrine in the closing week of the month. This shrine is one in which an imperial messenger—sometimes the emperor himself—worships the souls of soldiers killed in battle. T. I. M. the Emperor and Empress will be pleased to proceed to the Yasukuni Shrine, Kudanzaka, on the 29th instant, at 10 and 11 in the morning, respectively, to worship personally before the shrine where the departed soldiers who have sacrificed their lives for the cause of the emperor and the country sleep, and are worshiped as guardians of the state. Before and after the day of the imperial worship, during six days, as already stated, a fete will be held at the shrine and the heroes of Tsingtao will be deified.

A great deal is being said in the American papers about the emperor's gift to the Salvation Army and to Saint Luke's Hospital. This is well. But you must not be blind to the fact that he gives as much or more to Shinto shrines and celebrations—which is ancestor worship. There are one hundred and sixty Shinto shrines supported by the government. Don't let any one think that because the emperor has deigned to recognize by a gift two Christian enterprises, that Japan is *almost* Christian. More than one generation of missionaries will be needed—unless a Japanese Paul appears.

The union evangelistic meetings in Osaka have started out auspiciously, hundreds hearing the gospel daily.

When in Kyoto, where missionaries have lived these forty years and where American tourists are almost a daily sight, what was our surprise, when in the home of our Japanese friend, to have fifteen holes punched through the window paper by the crowd outside the house trying to see the foreigners inside! As our children retired, the children outside serenaded them by singing their favorite Japanese songs, "Momstaro" (Peach Boy).

M. B. Madden, Osaka, Japan, has accepted the Foreign Christian Missionary Society's invitation to work on the Pacific Coast for several months, following the Los Angeles Convention. His address will be Y. M. C. A., Portland, Oregon.

On our return from Tokyo we missed a little nurse-girl from our neighborhood. We were told her cruel stepmother had "bound her out" to a farmer for the year for \$20 cash paid to the stepmother, the child to receive only such food as the farmer cares to give her—and such treatment.

Mr. and Mrs. R. A. Doan and Austin were again with us in Osaka three days in April. Words cannot express the pleasure

and helpfulness of their presence with us. We wish they could have remained three weeks instead of three days. So few missionaries' boys Austins' age can be found in these Oriental lands that I haven't a doubt the sight of this earnest Christian boy has been an inspiration to many a brown school-boy, as well as an incentive to teachers to enlist the boys in the King's business—and—the little missionary boys are now combing their hair like his!



A group of Manquito Christians on the way to visit sugar mills.

CUBA.

JOY AND SORROW.

MRS. SARA M. BURNER.

The first month of our new missionary year has been prosperous. Our hearts have been gladdened by four baptisms and three other confessions. We are seeing more young men give themselves to religious thought, which is a most encouraging feature in Catholic countries.

Manguito has secured \$65 more toward her chapel, and they are listening for the message that tells of \$300 from the American brethren. They now have \$300 in bank. I do not believe there is a member in Manguito worth \$100, yet they give regularly and enthusiastically to our Lord's work.

During the month we have held three promising services in Cidra. There is opposition, but we are sure our efforts there will be successful. There was an average attendance of over fifty, the majority being men.

It is with heavy hearts we hear of retrenchments. Already our allowance is far insufficient, and backward steps are a shame here*where we are doing so little. Surely our richly blessed Christians in the homeland will not allow the "S. O. S." call to go unheeded. If they could only *see* the need, I am sure "Go forward" would be flashed all along the line, causing at least one happy smile to cross our Master's face in this sad hour of His world.

Matanzas, Cuba.

The month of April was the best month the Cuban Mission has yet had. The first week Mr. and Mrs. Rains visited the field speaking at Manguito, Union and Matanzas. Jovellanos was visited but no service held. They seemed well pleased. Union made an offering of \$18.00 for missions, and Manguito collected \$80.00 toward their new



This is a picture of our Sunday-school at Union, Cuba. J. Fuentes is the pastor of the church there. These little Cubans had a fine Children's Day service, and sent a good offering to the Society.

building and baptized eight. There were four baptisms in Union, three in Jovellanos and one in Matanzas. Sixteen in all for the month.

The two Sunday-schools of Matanzas averaged for the month 136—the highest yet. Among the number was one man who had formerly threatened our lives. He is now a good friend. Through the boys' class in the main Sunday-school we are reaching some of the best families of the city.

The field is ripe; we need help. Our main object of prayer is for a family to take charge of a day school.—W. L. BURNER.

CHINA.

MISSION MOVEMENTS AT CHUCHOW.

DR. E. I. OSGOOD.

My adult organized Bible class is holding an attendance of about one hundred each Sunday. Last Sunday the subject of the parable of the Sower was up, and I spoke on "Soil," or why good land differed in producing some "one hundred fold, some sixty fold, and some thirty fold." Also why some people differed so greatly in ability and power. Told about our clover and alfalfa, which the Chinese have not yet introduced. They were especially interested in view of the ranch and model farm being opened here.

Our annual convention of the district showed the effects of the famine conditions. Only about forty attended from the outstations. They have had a mighty hard winter to make ends meet. You can see it in many hungry and starved faces. Their local subscriptions have naturally fallen off. But they look forward hopefully to a better year.

These last three weeks we have had heavy rains, and for a time feared the spoiling of the spring wheat and beans. We are happy that the weather has cleared and, with the exception of some very low wet land, all looks fine and there will likely be an excellent crop in another month or so.

The city through the Reform Society is proceeding to repair the old dam outside the East Gate and hold back a larger quantity of water for city use. This will be a great improvement on the low, dirty water which we have had in the river.

Owing to the famine conditions, our hospital has collected far less than usual from local sources, and we are having to limit our helpful work to many of the poor. The mission still had some famine money in hand which came in from a Wuhu dyke loan, and

they have given me some of that to help out.

Our boys' and girls' schools are in fine shape. We have the largest number of older pupils of any school in the city. Indeed, there is no grammar school that has an equal number.

CHINA'S CHANGES.

A WORD ABOUT HER TRANSITION FROM DR. W. E. MACKLIN.

China has undergone many changes in the past thirty years, some for the better and some for the worse. When I first came to



China the old China existed, something like ancient Persia, with a very corrupt government and officialdom a matter of purchase, also justice was bought and sold. The people at that time seemed to believe in their religion, which was so corrupted that Satan was practically the god of China. Wor-

ship was practically the effort to appease his devilish majesty by offerings to all the gods and demons. It was like bribing the underlings of the judge so that they would use their influence with the judge to mitigate the punishment. Hundreds of millions of money was spent every year in this worship, keeping the country impoverished and void of capital. There were no railways, and no mines practically opened. Missionaries came to convert the heathen from their errors to the living and true God. Others came, the representatives of commercialism, to make money. They came to get control of the mines, to get railroad concessions. Then began the struggle among the nations for privileges, leading to spheres of influence and to the talk of dividing up of China, which led to the Boxer movement. Previous to this the relation had been one of trade. But in trade there can be exploitation, as is seen in the fearful opium business. This is in many ways the worst treatment ever meted out to another nation. The Chinese in the early days did not recognize their friends from their enemies, so the various riots against the church and the murder of missionaries. Thirty years ago the Chinese scholar was a most conceited individual and despised the foreign devil from the West. He of course would not learn anything from a barbarian. What largely broke this conceit was the defeats of China by the Japa-

nese under Western instruction and the failure of the Boxer movement. Now the Chinese have lost their pride and are willing to learn all that comes from the West. They became ready to learn all we had, good or bad, even gaining a special fondness for our democratic form of government, leading to the premature establishment of a Republic. They absorbed everything good or bad, even accepting our cigarette habit, opium, whisky, etc. Now they are beginning to discriminate and, through the agitation of missionaries, have nearly cast off the opium curse, in spite of despicable commercialism. A similar struggle with help from the church has removed that misery of the women, the foot-binding. The propaganda of Christ is destroying the power of the devil and hundreds of thousands have given up idolatry. Temples are being deserted; idolatrous processions and practices discontinued. Christianity, through its hospitals, schools, and benevolent institutions, is becoming popular. The Young Men's Christian Association has the good will of the government and has the friendship of all classes, and especially the literati. Commercialism is still the enemy of the gospel of good will, and there is still the grabbing of concessions, making for ill will and future troubles. Now the Europeans are too busy killing one another off, the Japanese, having become civilized, are inheriting the power and prestige. They are not acting the Good Samaritan, but are grabbing worse than their teachers. Truly China has fallen among thieves. President Wilson will, I hope, succeed in time with his humane policy. I fear it needs police for the thieves. China is not improved much yet. She is poorer. Much of her natural wealth has been robbed from her, and she is in danger of becoming like Korea, a subject nation, and her people hewers of wood and drawers of water for Mammon or commercialism. There are hopeful elements, however. Christ is coming into the thought of the people. The wars of the revolution were bad, but the Red Cross manifested Christ. May the Chinese differentiate between Christianity and commercialism!

A QUIET REVIVAL.

EDNA P. DALE.

The Christian Girls' Boarding School in Nanking has been having a steady, quiet spiritual awakening during these winter months. There are one hundred girls in the school. They come from our six mission stations. The faithful, earnest work of the principal, Miss Emma Lyon; of her consecrated assistant, Miss Anna Chen, and other

devoted helpers and teachers, has made possible this harvest time.

During the summer in Kuling, when we were told that Mr. Sherwood Eddy would visit Nanking in the late fall to lead an evangelistic campaign for students in government schools, the missionaries began at once to organize and plan for the follow-up work. As soon as schools were well started in the fall, teachers, older pupils, and Christian women workers were appointed on committees and trained for their special work. A union normal Bible class with sixty enrolled met twice weekly for two months. In all the girls' boarding and day schools a half hour each day was set apart for special prayer. This prayer and Bible study greatly enriched the lives of these girls and prepared them for larger blessings and deeper experiences.

Miss Ruth Paxson, Young Women's Christian Association national student secretary for China, assisted during the days of the campaign. She remained through December for special work in the mission boarding schools. This was a most opportune time for her visit.

Miss Paxson came to us with a very definite purpose. First, to lead non-Christians to a decision for the Christian life; second, to make clear that the Christian life is a changed life; third, to enlist Christian students as personal workers. God most wonderfully fulfilled each of these purposes. In the five girls' schools visited there were eighty-two who decided for the Christian life, and two hundred and six who promised each to try to win one to Christ this year.

Speaking now of our own schools. Of the non-Christian students old enough, who had been in school sufficient time to do so intelligently, there was but one who did not make the decision for the Christian life, and she has since done so. There are thirty-four of these. The fifty girls who enrolled for personal work included all but two of the professing Christians, and one of these soon afterward enrolled.

If there was one one truth which struck deep into the hearts and has brought forth fruit in their lives, it is that the Christian life must be a changed life. Two girls who had not spoken for two years made up, and the one who was not a Christian became one—a very happy, earnest one. Things which had been found and appropriated were taken back. A letter was written trying to make peace with one toward whom there had been hatred for years. Quarreling was much less frequent. "You are doing well," one child was overheard saying to another who had been im-

mersed about ten days before. "You haven't quarreled once since you were baptized." The girl with the ugliest disposition of any in the school applied for baptism on Christmas day. But her teachers were in doubt as to her being ready for this step. Four of the older girls in her class were called in for consultation. "We are afraid that she is not ready yet," they said; "but she is trying. She is improving; she does not quarrel as she did. She and one other are the only ones of our class who are not Christians; both are now inquirers. We four are going to stand by her, pray especially for her, and try to help her." At the close of the winter term she came again, eager to be baptized. There had been re-

pentance and victory in her life. She was baptized on February 2.

Thirteen of the thirty-four who decided for the Christian life asked that they might on the Christmas day publicly confess and obey their Lord in baptism. What could have been more appropriate than that they should hallow this Christmas day in thus proclaiming the message of His birth into each heart? It was a service which none who witnessed will ever forget. The quiet peace and joy of the holy day hushed each heart. The message of the hour was given by Miss Paxson herself—the one in whom God's own love had been so wonderfully revealed to these little ones. The sweet, innocent faces of the children were alight with the love and joy within.

YOUNG PEOPLE'S DEPARTMENT.

You will probably want to use some missionary information on July 18, when the topic is "What Christianity Has Done for the World," unless it is an established custom to have the missionary Sunday the last one in the month. The items given below may be used at any time:

"The church is not only the biggest and best business on earth: it is the greatest corporation with the *greatest Leader* of the ages. It is a corporation with a trust in the real meaning of the term. It holds its charter from the King of heaven, and is the only one that exists solely for the *good of mankind*."

President McKinley said: "Who can estimate the value of missions to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home and strengthened the ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government."

MAP OF THE WORLD CHANGED.

Foreign Missions have changed the map of the world. The indomitable courage of the missionary has enabled him to pierce the very heart of the most exclusive nations of the globe, and has revealed lakes and rivers and mountains and peoples, as well as cities and civilizations before unknown to Christendom. He has enriched every known science—biology, philology, zoology, etc.

ENLARGED COMMERCE.

The missionary has transformed the commerce of the world, increased its variety, and enlarged its volume. The annual net profit of commerce with heathen lands opened by missions is estimated at no less than \$20,000,000. In a century this amounts to \$2,000,000,000. The total expenditures for missions in this period does not exceed \$300,000,000. The net profit, therefore, amounts to \$1,700,000,000. A century ago the commerce of India was almost nothing; now it is estimated to be worth \$600,000,000 a year. In about a quarter of a century Japan has advanced so swiftly as to cause leading commercial nations to fear she may become a serious rival for the supremacy in industrial pursuits. Each year a New

York publishing house sends 50,000 school books into the "Sunrise Kingdom." The commerce of the Sandwich Islands is now worth \$15,000,000 yearly. These islands paid for exports at a single American port in one year more money by \$367,000 than it cost to Christianize them.

RESULTS.

Missions to the ends of the earth have increased man's moral character and culture, and prosperity and happiness. From the time messages of peace were carried from Rome to the British Isles to the last missionary that embarked for a heathen land, there have been uniform results. Every truly happy home in which is to be found Christian influences is debtor to world-wide missions. All our schools and universities, every institution of beneficence, are results of Foreign Missions coming to our ancestors and leading them to a better character. Not the Anglo-Saxon alone, but the Anglo-Saxon spirit touched with the gospel is what has enlarged human knowledge and increased human happiness. We must not be blind to the power and value of Christian missions; on the contrary, we must show a living interest and a fitting gratitude for all that has been done, and for all the promises of the future.

A JUNIOR ENDEAVOR SOCIETY IN CHINA.

MARGARET DARST.

The sun was bright and the air crisp with frost the Sunday that I visited Miss Lulu Snyder's Junior Endeavor. It was held at 3 P. M., while the mothers were having the women's meeting in another part of the school. The room in which the children met was a school room lighted by a single window with paper instead of glass for panes, and over the teacher's desk was a small skylight. The room was narrow, and the floor was rather uncertain whether it would hold you up as it gave under your weight. One side was a plain

board partition painted red, while the other walls had Bible verses, hymns, and maps hung in convenient places. A little organ, the gift of Miss Snyder's Living-link church, added to the cheer of the room and helped the childish voices in keeping the key—an art the ordinary Chinese find hard to do.

I wish you might have seen the bright, happy faces of the little girls. The children and women have very nice complexions, so smooth and clear, although rather dark; their eyes are jetty black and pretty, while their jet-black hair combed back into one smooth braid makes them a pleasing picture. Of course, just like every Junior at home, there were the gigglers, the shy ones, and those who were almost too quiet, but none present who were rude or impudent. When asked to give talks, three or four stood up and gave quite long ones. They would tell a story usually, and then make the application. They would entice the shy ones, who could not give a talk, into reading a verse. Frequently they would turn around and urge one of their number to get up and talk. It was good to hear several lead out in prayer also, and said with so much earnestness.

The meeting was carried on almost entirely by the children, Miss Snyder only pointing out some fact in a child's talk. Quite a number have signed the pledge and know what it involves. They have their officers and committees, and conduct the work similar to those at home. It does seem quite remarkable when you know they have only been doing this for about three months.

As I was sitting in the back part of the room, I was so interested and amused to see the mother instinct so prominently displayed. One little girl who stood up to read a verse had lost the string which tied her hair, and it became unfastened. Another little girl jumped up and soberly braided it again. Another little girl had her baby brother to take care of, and when he would cry she would soberly mother him up and give him cookies, never losing anything that was being said. It certainly makes one feel his work counts for much when you can

look in the future and feel that these girls will be leading Christian women in a few years.

MISSOURI MISSIONARY PRAYER CALENDAR.

In this calendar are to appear the names of the Missouri Christian Endeavorers who are now in missionary service, either in the home or foreign field, and also those who are preparing for this service.

The calendar should be studied prayerfully by the missionary chairman. Each week the names assigned to that date should be read and definite prayer offered.

* * *

We will be glad to help in the preparation of such a calendar as above for any other State organization.

A MISSIONARY BOAT.

FOR MISSIONARY COMMITTEES.

Some time before this meeting the leader asked several members to come prepared to speak on different missionary countries. The plan for the meeting itself, for which we are indebted to Miss Dollie Sullinger Knight, of the Christian society, King City, Missouri, is as follows:

Two long pews were placed in the center of the Christian Endeavor room in the shape of a boat, folding chairs outside representing the deck. The Endeavorers who were to act as missionaries were seated in the boat, which was draped with American flags. At one end of the room a large map of the world was hung, and a flag-master was appointed to pin on it small flags of each of the missionary countries mentioned.

The Endeavorers were asked to imagine that they were at San Francisco at-

tending a missionary convention, and that the delegates were bidding the missionaries farewell at the docks. As the boat pushed off, the hymn "Speed away" was sung.

Next morning a sunrise Quiet-Hour meeting was held on the boat. Then a missionary was landed at the Philippine Islands and the American flag was pinned to the map in its proper place, while the speaker assigned to the Philippines told something of the work there. In this way a large number of countries were visited and a large amount of missionary information was imparted.

The war in Europe is having an effect on the Christian Endeavor societies of the country, and the societies hope to have an effect on future wars. Dr. F. B. Meyer, of London, who has been heard by thousands of Christians in this country, has sent word that on account of the war he will not leave England this summer. He was to have been one of the speakers at the World's Christian Endeavor Convention in Chicago, July 7 to 12. His place will be filled by Rev. Floyd Tompkins, of Philadelphia, and other prominent American speakers. It is probable that the delegates to this monster convention will express themselves in favor of universal peace and further the International Christian Endeavor Peace Union, founded last summer by "Father Endeavor" Clark.

Don't Waste Money

Buying inferior song books for your church, Sunday-school and young people's meetings. Buy the best, "Sacred Songs for the Sunday School" (Carmina Sacra), 250 numbers. Orchestrated. Just out. New. Large pages. Embossed cloth, red edges. High grade, low price. \$27 per 100. This ad and 30 cents (silver) will bring sample. Front Rank Press, 2710 Pine, St. Louis, Mo. 329